

Just This!

Free from Thought

Dharma Talks on *Faith in Mind* by Kim TaeWan

Faith in Mind

by the Third Patriarch Sengcan

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Musim Seon Center of Korean Buddhism

Awakening Series

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ISBN 979-11-994174-0-3 (05220)

Publication Date August 20, 2025

Publisher easygoing person (한가한 사람)

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Published by Musim Seon Center of Korean Buddhism

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Table of Contents

Preface	1
Dharma Talk by Kim TaeWan	4
1.	4
2.	4
<i>It is only this mind</i>	5
3.	5
4.	6
5.	6
<i>It is working without obstruction</i>	7
6.	7
7.	8
8.	8
<i>Drink when thirsty, eat when hungry</i>	9
9.	9
10.	10
<i>Do not dwell anywhere</i>	11
11.	12
12.	12
<i>Not two from the beginning</i>	13
13.	13
14.	14
<i>Recognize mind right now</i>	15
15.	15
16.	16
<i>Do not abandon what is before your eyes</i>	17
17.	17
18.	18
<i>Suddenly melting into one</i>	19
19.	19
20.	20
<i>This very moment</i>	21
21.	21
22.	21
23.	22
<i>Is there mind or not?</i>	23

24.	23
25.	24
26.	24
27.	25
<i>Utterly natural</i>	25
28.	25
29.	26
30.	27
<i>Neither to grasp nor to discard</i>	27
31.	28
32.	28
33.	29
<i>Where you dwell now</i>	29
34.	30
35.	30
36.	31
<i>Always equal</i>	32
37.	32
38.	33
39.	34
<i>Just like this!</i>	34
40.	35
41.	36
42.	36
<i>What is, is truth</i>	37
43.	37
44.	38
45.	39
<i>Cannot be doubted.</i>	40
46.	40
47.	41
48.	42
<i>Delusion is itself reality</i>	42
49.	43
50.	43
51.	44
<i>Neither this nor that</i>	45
52.	45

53.	46
54.	47
<i>There is nothing to say</i>	48
55.	48
56.	49
57.	49
<i>This right now!</i>	50
58.	50
59.	51
60.	52
<i>The world is one fundamental truth.</i>	53
61.	53
62.	54
63.	55
<i>True Dharma talk</i>	55
64.	56
65.	57
66.	57
<i>The only truth</i>	58
67.	59
68.	59
69.	60
<i>Nectar is given to the thirsty</i>	61
70.	61
71.	62
72.	63
73.	64
Faith in Mind (Translation by Kim TaeWan).....	66
The Third Patriarch Sengcan	73
About the Author.....	75
Selected Writings and Translations	76
About the Musim Seon Center.....	77

Preface

You must see with the eye of the Dharma

What is the purpose of studying Buddhism and Seon?

It is to awaken from the illusory worldly Dharma and open our eyes to the true transcendent Dharma.

It is to change our habits of following names and forms to abide in the source that has no name or form.

It is to transform our vision—which divides and discriminates all experiences—into one that sees the undivided and indivisible reality;

and to replace the habit of seeing only the impermanent ripples of consciousness with the experience of the unchanging water.

In short, the study of Buddhism and Seon seeks to escape from the delusive dreams that perceive illusions as reality—

and to directly confront reality as it is.

Thus, the scriptures and the recorded sayings of the patriarchs,
serving as guides, manuals, and textbooks,
contain content and intent suitable for the purpose of such study.

The content consistently provides explanations, metaphors, and guidelines
designed to shatter delusional states bound by names and forms (“Breaking the False”),
and to awaken us to the true reality (“Revealing the True”).

The intent behind this content demands more than mere intellectual understanding.

It compels us to truly believe,
directly experience,
and actively implement these teachings in practice and action.

It goes without saying that those who study Buddhism and Seon

through reading the scriptures and the recorded sayings of the patriarchs should do so with a mindset and perspective that align with their content—and aim at achieving their intent.

Once the content is correctly understood,
it must be put into practice immediately.

This practice should not be delayed
or dependent on finding the right time or place;
it must occur right where you are reading.

The purpose of reading the scriptures and the recorded sayings
is to immediately correct delusive thoughts
and attain the eye that sees the true Dharma.

For example, consider reading this phrase from the scripture:

"If you see all forms as not forms, you see the Tathagata."

It is not difficult to understand the literal meaning of this phrase.
However, mere understanding of the words
does not mean that one has read the scripture correctly.

Understanding that clings to the meaning of words
amounts to seeing forms merely as forms—
thereby completely failing to meet the scripture's directive
to see forms as no forms.

To correctly read the scripture's phrase,
"If you see all forms as not forms, you see the Tathagata,"
we must actualize its demand right here and now.

This involves going beyond merely understanding the meaning of the phrase
to directly encountering reality with each word.

It means seeing forms as not forms,
meanings as not meanings,
and words as not words.

Therefore, the Buddha is:
an enlightened being,
a dry shit stick,
the blue sky,
the World-Honored One,
three pounds of flax,
pointing,
kicking,
deluding,
rambling,
and staring.

Do you understand this?

Whether you say you know or you do not,
you have already missed it.

Who is the one who does not miss it?

Tsk, tsk.

While everyone else hears your voice,
you consider yourself mute.

Dharma Talk by Kim TaeWan

1.

The Great Way is not difficult,

If we do not name the Great Way "the Great Way," it remains the Great Way, just as it is. "Great," "Way," "difficult," and "not" are merely words. Words are but sounds we hear and forms conceived in our minds. Thus, the forms evoked by these words are akin to insubstantial bubbles. However, just as bubbles are, in essence, water, irrespective of the multitude of words spoken, if we are not deceived by them, everything is the true Way.

Simply refrain from picking and choosing.

What are we picking and choosing at this moment? If we differentiate between this and that by following colors, sounds, smells, tastes, and consciousness, it is akin to vainly seeking water by differentiating the shapes of bubbles. However, just as one can recognize the true nature of water amidst the transformations of flowing, emerging, and vanishing bubbles, so too can the true nature of the mind be realized within the flow of picking and choosing. Simply act without painting these acts as mental images.

2.

Only when there are no likes or dislikes,

What are likes and dislikes? What distinguishes them, and how can there be no difference between liking and disliking? Consider this: disliking is akin to pushing away with an outstretched arm, while liking is akin to pulling inward with a folded arm. Though the actions of extending and folding the arm differ, if we do not impose the distinction of 'in' and 'out' upon these actions, then it is merely an arm, revealed in its liveliness.

Will it be bright, clear, and unobstructed.

Revealed in a single finger's movement, revealed in the blink of an eye, revealed in the utterance of a word, revealed in a glance turned, revealed in a step taken, revealed in the sound of the wind, revealed in the sunlight, revealed on the palm, revealed under the feet, revealed in thought, revealed in anger, revealed in sorrow, revealed in desire, and now, as you read these words, clearly revealed right before your eyes. How could there be concealment or obstruction?

It is only this mind

Just like the words such as “clock,” “love,” “itch,” “democracy,” and so on, in language, the word and what it represents—whether objects, emotions, feelings, or concepts—are entirely distinct and exist independently. Ever since we learned to speak as children, we have been practicing the art of associating the sounds of words with external objects, even though we are the ones uttering those words ourselves. Thus, when we hear these words as we have learned, those objects immediately come into our consciousness. When we lose sight of ourselves and mindlessly follow words, dragged here and there by external objects, we have fallen into vain delusions. To forget our own existence and chase after objects is indeed an exercise in futility. Overcoming delusion and realizing truth means not chasing after objects and not losing sight of oneself. This self is what we call “mind.” Seon is about not losing sight of the mind and not pursuing objects. Since the mind is like the void, the word “mind” has no separate object that it corresponds to. It is only here and now that the utterance “mind” is both the word and the mind itself. Beyond this, there is nothing else. If one believes there is something that corresponds to the word “mind,” all that is merely a delusion. If you are not deceived by delusions, then the very utterance of “mind” is the mind itself. Furthermore, whatever is said—whether it be “mind,” “matter,” “unenlightened beings,” “Buddha,” “three pounds of hemp,” or “dry shit stick,”—without any distinction, all are immediately this very mind. All are equally the same truth.

3.

Even a hair’s breadth of difference

Consciousness flashes its shadow upon this bright, clear, unhidden, and unobstructed space, like a dark night falling suddenly upon broad daylight. Hence, even as we see with our naked eyes, we deem the images drawn by consciousness more real. Even as we listen with our unaided ears, we cherish the sounds shaped by consciousness dearer. Even as we touch with our bare hands, we know only of the actions painted by consciousness. In the moving of the formless and spotless mind, we only follow thoughts. How does this differ from a child crying over the sweets in a picture, while holding them in hand?

Widens the gap as vast as heaven and earth.

Where do the letters you are currently looking at appear? You might believe that it

is your eyes that are seeing the letters appearing on the paper. Such thinking is as far from the truth as heaven is from earth. Where does the act of seeing take place? Where does the act of reading occur? Where does the act of thinking about their origin happen? If you know their origin, you will witness the true essence in every visible object, every audible sound, every tangible item, and every emerging thought.

4.

If you wish to see the Great Way,

The Way does not appear simply because I wish it, nor is it absent when I do not. Where there is wish, the Way already is. Where there is no wish, the Way already is. If not for the Way, how could those wished for come to be? If not for the Way, how could those not wished for occur? The Way is not confined by wish or the lack thereof. In the absence of both, there exists a bright light, deep and indiscernible.

Do not follow nor go against it.

Water flows. Follow the waves or go against them. It flows endlessly, both forward and against the waves. Yet, carefully observe the very place you follow and deeply feel the very place you go against. It is always water, and there is neither following nor going against. Following and going against arise from the place of discerning above and below, and dividing coming and going. Yet, in the place where division and distinction happen, there is neither following nor going against.

5.

Conflict between resisting and following,

If you know only to divide and discern, without seeing that which neither divides nor discerns right where division and discernment arise, you will be in conflict. At this very moment of following, "fol-low-ing" is formless water dancing in waves, and "re-sist-ing" is formless space reverberating in echoes. Waves are water itself, and echoes are space itself. Where, then, is any conflict between them? What difference is there between "conflict" and "har-mo-ny"? Con-flict, har-mo-ny, they are simply equal.

This is the mind's disease.

Where is mind, and what is it? If you are not deceived by the word "mind," everything in this very moment—speaking as now, reading as now, seeing as now—is only

mind. As long as you yourself refrain from creating disease by following words, meanings, and forms, mind has neither sickness nor health. Mind has no deceit, no truth; no arising, no vanishing; no coming, no going; nothing of "this" or "that." Mind has neither mind, nor no-mind.

It is working without obstruction

Buddhadharma is essentially the Dharma of Mind. The Buddha is mind, enlightenment is mind, and the Dharma is mind. Mind has been functioning flawlessly since before birth and continues to do so at this very moment without deficiency. Mind cannot be illuminated through learning or attained through effort. It is simply mind at work in every action and thought. What is illuminated through learning is eventually forgotten, and what is attained through effort is eventually lost. Illumination through learning brings about the duality of light and darkness, while attainment through effort leads to the duality of gain and not gain. Therefore, mind is just as it is and as it is at this moment. Our disease lies in our attempts to illuminate through learning and attain through effort. We perpetually search outward, yet overlook that which is seeking right now. If you find yourself searching, know that mind is already at work. Mind is already present where the thought to search arises. Recognize that which requires no seeking. That which neither needs to be sought nor acquired responds to all conditions. Thus, mind is recognized right here and now, as it responds to conditions.

6.

Unaware of the mysterious reality,

Mind has no mysterious reality. As long as you are not caught up in the delusion of this or that, all remains perfect as it is. The very act of seeking a mysterious reality is delusion itself. The moment the thought of the mysterious reality arises, mind is already fully revealed without concealment; then, why seek the mysterious mind elsewhere? The seeking mind indeed is the very mind sought; where else could mind be found? Claiming to have found it is but words, thoughts, and feelings, a foolish act of following external objects.

Futilely practicing stillness.

Delusions are not stilled by the mere wish for stillness. The desire for rest is itself a delusion, for in delusion, there is nothing separate to rest. Just as water's nature is inherently to give rise to waves, the nature of mind is to give rise to thoughts. Just as

water is just water, whether waves arise or not, so mind has nothing to do with whether thoughts arise or not.

7.

Perfect as vast space,

If you call it perfect, it no longer is. If you call it vast space, it no longer is. When you move your hand to grasp something, is there a thought of flawless perfection? When you move your feet to walk, is there a thought of unobstructed vast space? When you think or judge, is there a thought of flawless perfection? When you feel or desire, is there a thought of unobstructed vast space? You grab, walk, think, judge, feel, and desire, flawlessly and without obstruction, yet it is neither perfection nor vast space.

There is neither lack nor excess.

If you know something to be lacking, then there is already no lack. If you know something to be in excess, then there is already no excess. Without thoughts of lack or excess, yet when you look at a clock, you see the clock; when a bell tolls, you hear its sound; when you eat a pomegranate, it tastes sour; when you smell a rose, you sense its fragrance; when you pet a cat, it feels soft; and when you add one to one, you understand it makes two. When hungry, you seek food; when thirsty, you seek water; when in need of relief, you seek a toilet; when sleepy, you seek a place to sleep. Where, then, can discussions of lack or excess find place?

8.

Because of grasping and rejecting,

Try picking up an object with your hand. Grasping involves the action of closing your hand to hold, while rejecting is the action of opening your hand to release. The actions of closing and opening may appear to be different when looking at the shape of the hand. However, when you are not fixated on the appearance, it is simply an equal action. When unobstructed by appearance, both opening and closing are workings of mind, and both grasping and rejecting are wholly the Dharma. Without the actions of opening and closing, how can the Dharma appear? Without grasping and rejecting, how can we recognize the presence of the Dharma?

There is no suchness.

When the fluorescent light is on, the color of the wallpaper becomes visible. When the floor is tapped, a sound is heard. When struck with a hand, pain is felt. When called by name, a response comes. When a problem is seen, thoughts arise. When hungry, one eats. When thirsty, one drinks. When tired, one rests. When sleepy, one sleeps. When in the mountains, trees are seen. When by the sea, water is observed. When looking up, the sky is visible. When looking down, the ground is seen. Ice is cold. Steam is hot. Chilies are spicy. Pomegranates are tart. Where then is suchness or its absence in all these?

Drink when thirsty, eat when hungry

Regarding this itself, there is nothing else to say. If spoken, it is only this; if not spoken, it is only this. The Way, the Dharma, Seon, Buddha-nature, ignorance, suchness, prajna, mind—all these words have both a fault and a truth. To call the Way the source and foundation of all is a fault; to call the Dharma truth or reality is a fault; to call Seon a practice for enlightenment is a fault; to call Buddha-nature the inherent self-nature of enlightenment is a fault; to call ignorance the foolishness and dullness of sentient beings is a fault; to call suchness the truth, unvaryingly just as it is, is a fault; to call prajna the wisdom of enlightenment is a fault; to call mind the original face is a fault. However, to speak of the Way without the thought of defining it, to speak of the Dharma without distinguishing it from what is not Dharma, to speak of Seon without thoughts of practice or enlightenment, to speak of Buddha-nature without ideas of Buddha or self-nature, to speak of ignorance without thoughts of sentient beings or foolishness, to speak of suchness without the thought of it being the unvarying truth just as it is, to speak of prajna without the thought of it being the wisdom of enlightenment, and to speak of mind without having thoughts of the original face—if one speaks in this way, then what is spoken is only truth. Drink when thirsty and eat when hungry. Avoid distraction while drinking and do not let your thoughts wander while eating.

9.

Do not chase after objects,

Are the colors before the eyes, the sounds heard by the ears, the objects grasped in the hands, the ground felt under the feet, the thoughts, feelings, and desires that arise in the mind all conditioned? Clear before the eyes, clear by the ears, clear in hands, clear under the feet, and clear in consciousness, yet there are no separate colors, sounds, objects, ground, thoughts, feelings, or desires. If this is only clear and clear, then looking

at a color and chasing after colors are clearly this; hearing a sound and chasing after it is clearly this; grasping an object and chasing after it is clearly this; stepping on the ground and chasing after it is clearly this; chasing after a thought is clearly this; chasing after a feeling is clearly this; and chasing after a desire is clearly this. Always, it is clearly this; thus, even chasing is not chasing, it is just clearly this.

Nor dwell in emptiness

Where is that which is empty? If one claims it is empty then it ceases to be so. Where is that which does not exist? To speak of nonexistence is to bring it into existence. Is mind inherently nonexistent? If so, what is this that claims its nonexistence? Does mind exist? If so, show me this mind: where is it located, and what does it look like? Thus, one cannot say it exists, nor can one say it does not exist. When existence feels burdensome, one escapes to non-existence and hides there; when non-existence becomes tedious, one returns to existence and has fun with it. This is precisely the act of chasing after conditions. Those who dwell in and rely on emptiness become attached to the condition called emptiness, while those who chase after manifest conditions become bound by them.

10.

When the mind is one in suchness,

Conditions are always just this; chasing is always just this; emptiness is always just this; dwelling is always just this; constancy is always just this; equality is always just this; even the notion of being always just this is always just this. Being always just this, and always just this, there is neither being always just this nor not being always just this. If you do not encounter right now that which is always just this, then at any time, being always just this will not exist. If you encounter right now that which is always just this, then even saying "always just this" will dissolve and vanish within being always just this. In being always just this, there is not even 'being always just this', originally. In the place where there is neither being always just this nor not being always just this, all conditions arise and vanish.

Everything vanishes and ends on its own.

Eat when hungry, drink when thirsty, sleep when tired, scratch your back when it itches. When you need the toilet, go; in a garden, look at the flowers; by the river, watch the water; when a bird sings, listen; when the breeze blows, feel it. Say "Yeah!" when a child calls; respond "Yes?" when an elder calls. There are no Buddhas, no sentient beings,

no afflictions, no nirvana, no karma, no extinction of karma, no cycles of rebirth, no liberation, no Dharma, no non-Dharma, no good, no evil, no ignorance, no enlightenment, no bondage, no release, no food, no water, no flowers, no birds, no bird songs, no breezes, no children, no elders, no one saying these words, no one reading them, not even the notion of no-thing-ness. Yet, what is this that speaks of no-thing-ness?

Do not dwell anywhere

Seon meditation is about comfortably abiding in one's original place. However, ordinary people rely on and dwell within the picture of consciousness—accumulated from experience and memories since acquiring a physical body. This picture of consciousness is inherently unstable and constantly shifting, lacking a stable, unchanging center. We are continuously redrawing this picture of consciousness, moment by moment. Consequently, the objects on which we rely within this consciousness are also in constant flux. This characteristic of consciousness propels a relentless search for more stable and trustworthy objects. A conscious life is one of instability and dissatisfaction, always wandering in search of something more stable and fulfilling. Thus, even as we continuously redraw this picture of consciousness anew in each moment, we find ourselves repeatedly drawing similar pictures. We persist in drawing similar patterns of the ever-changing picture, wanting to believe these pictures are stable and unchanging. We become attached and cling to these pictures, causing us to dwell more firmly on them. As we repeatedly draw the picture we are attached to, we naturally come to dislike and avoid different pictures. This is called the discriminating mind, choosing what to accept and what to reject. However, the picture of consciousness is never truly stable or unchanging. It is like a film projector repeatedly projecting the same scene. Although the scene may appear fixed at first glance, the projector continues to run just as it does when changing scenes. It can change to a new scene at any time. Because it can change at any moment, we are always anxious. The more anxious we become, the stronger our attachment to projecting the same scene. As our attachment grows stronger, so does the anxiety about change. In short, it is a vicious cycle. If you truly want to dwell in an unchanging place free from anxiety, you must not remain attached to the picture. You must not dwell on the screen. Since the screen of consciousness is always appearing anew and constantly changing, the underlying anxiety remains the same regardless of what you grasp or reject within consciousness. Therefore, if you desire true, unchanging stability, you must not dwell anywhere. Only by not dwelling anywhere, can you remain unchanging. Just as all scenes are ultimately nothing but the light of the projector...

11.

When you cease movement to return to stillness,

Movement is just like this, cessation is just like this, returning is just like this, and stillness is just like this. Movement, cessation, returning, and stillness are all equally just like this; thus, movement is not movement, cessation is not cessation, returning is not returning, and stillness is not stillness. If you are not deceived by movement, cessation, returning, or stillness, and remain equally just like this, that is precisely the Constant Way. Therefore, constancy itself is just like this, being just like this is just like this, and the Constant Way too is just like this.

Stillness begins to move even more.

If movement is movement and therefore different from stillness, and if returning is returning and therefore different from not returning, then you will be in a loud conflict between movement and stillness, and a struggle will arise between returning and not returning, with each demanding a choice. Therefore, movement is noisy, stillness confusing, returning regrettable, and not returning dissatisfying. If you stop here, you will miss for there; if you stop there, here will seem lacking; if you stand with one foot here and the other there, you will long for the place that is neither here nor there. When, then, will there be a day of rest free from regret, dissatisfaction, or longing?

12.

Only remaining in duality,

If it is the same on this side and the same on that side, thus this side is not this side and that side is not that side, then dwelling is not dwelling. If dwelling is not dwelling, then it is the same whether you dwell on this side, on that side, on both sides, or on neither side. Therefore, it does not matter whether you dwell or not. Being bound by dwelling or attached to not dwelling is entirely dependent on one's own thought. Likewise, being free whether dwelling or not is also entirely dependent on one's own thought.

How can one know non-duality?

If a single thought in this moment is right in its place, and is not distracted by anything else, it is free. If a single thought in this moment loses its place, it is bound by every sight, sound, sensation, or thought, and is not free. Where is this place of yours and how can you find it and abide in it? When you do not consider it to be anywhere, do not

search for it, and do not try to abide in it, then it is right here, right now. However, if you think it is somewhere, search for it, and try to abide in it, this place will never be found, no matter what you do. Thus, this place is not this place, but this place right now.

Not two from the beginning

Practitioners of Seon should be most cautious of the so-called "Seon disease." This term refers to the misconception that Seon meditation is an extraordinary state that must be entered and maintained through effort. Seon disease is common among the practitioners who engage in "cultivation" under the name of practice. Such cultivation is considered a disease because it is dualistic. These practitioners view Seon as a state to enter or exit, referring to "entering Seon" and "exiting Seon." They see the world as non-dualistic during Seon meditation but revert to a discriminating mind once they exit this state. Thus, they establish non-duality based on the duality of entering and exiting.

Non-duality is not realized by gaining a specific insight after entering a particular state. If that were the case, it would inherently involve the duality of being able to enter or not, of possessing or lacking insight, of realization and non-realization, thereby rendering the term non-duality inapplicable. Non-duality is exactly as it is right now; it is not a state attained through any action. Since non-duality is just as it is right now, non-duality is not truly non-duality but merely a name, "non-duality." Notions such as ignorance, enlightenment, clarity, darkness, affliction, liberation, sentient beings, and Buddhas are all delusions and dreams. Mistaking these delusions and dreams for reality leads to deluded thinking. Stop this deluded thinking immediately. Seek only the immovable truth in this very moment, in this very place.

13.

Failing to fit non-duality,

If you wish to fit non-duality, you must cease following conditions. If you wish to fit non-duality, you must not dwell in the past, present, or future. If you wish to fit non-duality, you must not dwell in any place, whether here or there. If you wish to fit non-duality, you must leave behind without regretting knowledge, honor, wealth, status, family, abilities, achievements, and anything else. If you wish to fit non-duality, you must not hold anything dear. If you wish to fit non-duality, you must not have anything to feel a sense of loss about. If you wish to fit non-duality, you must not rely on discriminative thinking even in the slightest. If you wish to fit non-duality, you must throw up your hands and be unable to do anything at all.

Merit is lost on both sides.

If you fit non-duality, then rightness is non-duality and wrongness is non-duality; thus, you are not swayed by right and wrong. If you fit non-duality, then the Buddhadharma is non-duality and the secular world is non-duality; thus, you do not follow either the Buddhadharma or the secular world. If you fit non-duality, then the self is non-duality and others are non-duality; thus, you do not discriminate between self and others. If you fit non-duality, then entering is non-duality and exiting is non-duality; thus, there is no such thing as entering or exiting meditation. Always, non-duality itself is meditation, meditation itself is daily life, and daily life itself is non-duality. If you fit non-duality, you are not bound by this side or that side or any side. Speaking of non-duality at this moment itself is nothing but non-duality.

14.

Rejecting what is only deepens entanglement in it,

If you decide that you must discard the discriminating mind, you are not discarding the discriminating mind. The very judgment that you must discard the discriminating mind is already discrimination, thus thought and reality are moving in opposite directions. If you believe that practice leads to the fruit of enlightenment, then it is no longer practice. Practice is the actualization of the non-dual Dharma gate, yet by already dividing practice and enlightenment into two, and then claiming to actualize the non-dual, you are already deviating. It is not through thought that the inherent completeness, lacking nothing, is realized. When you do not dwell in the law of cause and effect that divides completeness and incompleteness, taking and discarding either of them, and when you do not cling to or rely on this law, then just as it is, it is originally lacking nothing.

Chasing emptiness, one turns away from it.

Non-duality, inherent completeness without lack, prajna, the Middle Way, liberation, awakening, emptiness, the forbearance of non-arising, the original face, unsurpassed perfect enlightenment—these are all merely names. There is nothing that truly corresponds to these names. Therefore, if you chase after these names to attain something, you are only chasing after delusions. As stated in the Diamond Sutra, unsurpassed perfect enlightenment is not something to be attained or a state to be reached; it is merely a name. Unsurpassed perfect enlightenment is realizing that there really is nothing to attain. Because there is nothing to gain, there is nothing to lose. There is neither gaining nor losing, neither arising nor ceasing, neither defilement nor purity. In

this tranquil extinction, all phenomena of birth and death arise and cease. Therefore, there is nothing to chase and nothing to turn away from; and whether you chase or turn away, there is no deviation.

Recognize mind right now

What is the study of the Way, and what is the study of Seon? Both are about finding mind. When and where is mind found? The very mind that you want to find right now is precisely the mind that seeks, so mind can only be realized right here and now in this way. Mind is always active right here and now, and it is aware of itself being active right here and now. Whether recalling the past, it is the activity of right here and now; whether speculating about the future, it is the activity of right here and now; whether thinking about this or that, it is the activity of right here and now. Therefore, this mind that is active and aware right here and now is always true. However, the reason one loses this true mind and becomes deluded is because the mind, unknowingly following various appearances arising from its own activities, forgets itself in the process. By following what is seen, heard, felt, and thought, mind loses itself, which is active right where things are seen, right where things are heard, right where things are felt, and right where thoughts arise. This is precisely the deluded discriminating mind. Only mind as it is recognized right here and now is true; everything else is not. Therefore, recognize mind right here and now in this way.

15.

With much talk or many thoughts,

When "this" and "that" are distinguished, and "this" and "that" are separate, there is much talking and much thinking. When there is "I" and "you," there is much talking and much thinking. When there is "like" and "dislike," there is much talking and much thinking. When there is "right" and "wrong," there is much talking and much thinking. When there is "past," "present," and "future," there is much talking and much thinking. When there is "here" and "there," there is much talking and much thinking. When there is "front" and "back," there is much talking and much thinking. Thinking that there is much talking and much thinking means there is much talking and much thinking. Believing one should stop talking and thinking because there is much talking and much thinking means there is much talking and much thinking. Whether talking or being silent, thinking or emptying thoughts, there is much talking and much thinking.

Alignment with truth only diminishes.

If you think you are aligned with truth, you are not aligned. If you say you are aligned with truth, you are not aligned. If you are not aligned with truth, you will still not be aligned even if you do not think, and you will still not be aligned even if you do not speak. However, when you are aligned with truth, you are aligned whether you think or not think, whether you speak or do not speak. You are aligned with truth where your gaze falls, where sounds are heard, where scents are smelled, where your hand touches, where your feet step on, where feelings arise, and where thoughts arise. In this moment, you are aligned with truth in reading these words, in seeing the letters, in following the meaning and generating thoughts, and in letting go of the meaning and releasing thoughts.

16.**When words and thoughts cease,**

Where do words cease, and when do thoughts cease? Words and thoughts cease right here in this moment. In this moment as I write each letter, both words and thoughts cease. In this moment as you read each letter, both words and thoughts cease. When you speak and words are no longer words, words cease; when you think and thoughts are no longer thoughts, thoughts cease. When you speak without engaging with the meaning but instead align with the movement of sound, words cease; when you think without burying yourself in the content of thoughts but simply flow with the stream of thoughts, thoughts cease. Do not entertain thoughts of ceasing right at this moment, nor continuing, aligning, or misaligning. Then, where do thoughts cease, and where do words cease? They cease right here: "Where do thoughts cease, and where do words cease?"

There is no place that cannot be reached.

If you do not follow words and thoughts, and instead directly experience mind just as it is right now, then all things in the universe are nothing other than mind. Thus, direct experience can be attained through "the cypress in the courtyard," "three pounds of flax," "Mount Sumeru," "a dry shit stick," "the last word," "a piece of roof tile," and a finger." Direct experience is found in washing an alms bowl, in drinking tea, in reading, in a pencil, a mirror, a telephone, clothes, toilet paper, a hand, a foot, an eye, an ear, a mouth, thoughts, feelings, and words. Direct experience is attained through saying "it is directly experienced" as well as through saying "it is not directly experienced." Direct experience continues unceasingly, yet how people deceive themselves...

Do not abandon what is before your eyes

Worldly learning is based on names, meanings, and forms. Upon hearing the name "Buddha," we envision a great sage who has realized the ultimate truth, freed from all afflictions, endowed with the 32 marks and the miraculous six supernatural powers. We ordinary beings, viewed as pitiable due to being obstructed by thick karmic obstacles and bound by afflictions, are compelled to study and practice the Buddha's teachings to eliminate these obstacles and attain liberation. Those who hold such a view are all common people lacking insight; to them, sentient beings are pitiful, eternally aspiring to become Buddhas, while the Buddha remains forever a distant, mysterious figure. Truly, if one wishes to pursue the learning beyond the worldly, one must neither follow the Buddha nor abandon sentient beings; neither discard the Buddha nor linger among sentient beings. So, what should we do? Right now, at this very moment, do not abandon what is right before your eyes.

17.

Returning to basis, one gains enlightenment

Where is the basis? Right now, the very act of asking "Where is the basis?" is itself the basis. When we say "basis," if we do not get caught up in the word "basis," then the word "basis" itself is the basis and there is no other basis. Therefore, there is nowhere else to return to as the basis. But why do we speak of returning to the basis? We say we return to the basis because, although we are always seamlessly at the basis, we depart from it by following the word "basis," by following the meaning of "basis," by following the sound of "basis," and by following the person who speaks of "basis." Departing without departing, even when we depart, there is no departing. Returning without returning, even when we return, there is no returning. Therefore, in the basis, there is no separate meaning to be obtained. Having no separate meaning to obtain is precisely the meaning obtained by returning to the basis.

Following thoughts, one loses basis

When using the eyes, we follow colors and shapes; when using the ears, we follow sounds; when using the nose, we follow scents; when using the tongue, we follow tastes; when using the body, we follow sensations; when using the mind, we follow thoughts; when desiring, we follow desires; when reasoning, we follow concepts; when cultivating the Way, we follow the Way; when invoking the Buddha, we follow the Buddha; when practicing Seon, we follow Seon; we follow principles; we follow Samadhi; we follow

supernatural powers; we follow spiritual practice; we follow enlightenment; we follow ordinary beings; we follow saints; we follow the cycle of rebirth; we follow liberation; we follow the Middle Way; we follow dependent origination; we follow emptiness; we follow the past; we follow the future; we follow the present; we follow here; we follow there; we follow the scriptures. In doing so, we forget the basis. It is not that we lose the basis, we forget the basis because we are caught up following names and forms while standing on the basis.

18.

Get out of your thoughts even for a moment,

Stay in the moment when you see the orchid pot in front of you, in the moment when you hold a pencil in your hand, in the moment when you hear the cicadas singing, in the moment when you smell the burning incense, in the moment when you taste the coffee, in the moment when you are moved by the music, in the moment when you are thinking, in the moment when you are chewing rice in your mouth, in the moment when you snap your fingers, in the moment when you bend and straighten your arm, in the moment when you lift your foot, in the moment when you set your foot down, in the moment when you think that you are staying in the moment, and stay right here, right now. Staying like this is always staying, truly staying, staying without staying, and getting out of your thoughts even for a moment. When you stay like this, there is no separate orchid pot, no separate pencil, no separate sound of cicadas, no separate smell of incense, no separate taste of coffee, no separate emotion from the music, no separate thought, no separate rice in your mouth, no separate finger, no separate arm, no separate foot, and no separate moment.

And you will realize emptiness before you.

Before your eyes, there is only emptiness. Emptiness is completely void. Being empty, it cannot be seen. Being empty, it cannot be grasped. Being empty, it cannot be stepped on. Being empty, there is no obstruction. Because there is no obstruction, there is no burden. Because there is no obstruction, movement is free. There is no obstruction, it is used without hindrance. Used without hindrance, there is no dissatisfaction. Used without hindrance, there is no lack. Used without hindrance, everything seen is emptiness. Used without hindrance, everything grasped is emptiness. Used without hindrance, everything stepped on is emptiness. Used without hindrance, everything encountered is emptiness. Every moment is emptiness, every thought is emptiness, every sensation is

emptiness, every sound heard is emptiness, every color seen is emptiness. The front is emptiness, the back is emptiness, the sides are emptiness, below is emptiness, above is emptiness. You are just like a fish swimming freely in the water of emptiness.

Suddenly melting into one

The experience of Seon is one where the various worlds, divided and fragmented by names and forms, suddenly dissolve, revealing a vast, boundless space. This vast, boundless space is the very ground I stand on right now. It has no fixed place, yet it is fully experienced, appearing continuously without interruption. It has no negation or affirmation, cannot be described as this or that, always luminously bright without darkness, always aware with no place unknown. It is always the first to be recognized everywhere, yet when you try to grasp it with thought, it immediately vanishes, making it impossible to apprehend. If you do not raise the mind to grasp it, it is always right in front of you, but the moment you raise the mind, it disappears. Thought and its arising are one, undivided. Movements and the eye that sees them are one, without separation. Thinking takes place without following its content. Only the act of thinking arises. In the very place of thinking, there is no thought. With activity, there seems to be everything. Without activity, there seems to be nothing. The experience of Seon is your very self, right now—formless, yet vividly alive.

19.

Following your thoughts

For example, when eating, it is not the hand that grasps the spoon; it is emptiness that grasps the spoon. Nor is it the arm that moves the spoon to the mouth; it is emptiness moving it. Not the jaw chewing but emptiness chewing. And not the tongue tasting the rice, but emptiness experiencing the taste. It is not the esophagus that moves to swallow the rice but emptiness. It is not the stomach that moves to digest the rice but emptiness. It is not the intestines that transport the food but emptiness. When seeing, it is emptiness that sees; when hearing, it is emptiness that hears; when touching, it is emptiness that touches; when experiencing sensations, it is emptiness that senses; when thinking, it is emptiness that thinks; when desiring, it is emptiness that desires. Do you still not grasp emptiness? Try this: right now, pull your arm in and then out.

Is only due to deluded views.

For example, when eating, saying that it is the hand that grasps the spoon is a

deluded view, as is saying that it is emptiness that grasps the spoon. Saying that it is the arm moving the spoon to the mouth is a deluded view, just as saying that it is emptiness moving the spoon is a deluded view. Saying that it is the tongue tasting the rice is a deluded view, and saying that it is emptiness experiencing the taste is a deluded view. Saying that emptiness sees is a deluded view; saying that emptiness hears is a deluded view; saying that emptiness touches is a deluded view; saying that emptiness senses is a deluded view; saying that emptiness thinks is a deluded view; and saying that emptiness desires is a deluded view. What then is not a deluded view? Holding the spoon is not deluded; moving the arm is not deluded; tasting the rice is not deluded; and seeing, hearing, touching, sensing, thinking, and desiring are not deluded.

20.

No need to seek the truth,

To seek is to derail; to not seek is equally to derail. To search is to derail; to not search is equally to derail. To think is to derail; to not think is equally to derail. To speak is to derail; to not speak is equally to derail. To point is to derail; to not point is equally to derail. How then can one avoid derailment? Any attempt leads to derailment; avoiding any attempt leads equally to derailment. Only in its wholeness, unchanging and undisrupted, both derailing and not derailing vanish at once. Thus, one should neither grasp nor reject, neither seek nor remain in non-seeking. When there is no dwelling anywhere, thoughts vanish in an instant, and one can freely swim and roam in the sea of unbroken oneness. Here, there is no self, no others, no truth, no falsehood, no masters, no disciples, no mind, no objects, no ignorance, and no enlightenment.

Simply rest from deluded views.

Do you want to rest from deluded views? Allow no dwelling even in a single thought. Dwell where there is no place to dwell. Dwell in this moment. Dwell in this moment in a nameless place. Dwell in this moment in a thoughtless place. Dwell in this moment in an unbroken place. Dwell in this moment in a formless place. Dwell in this moment in direct experience. Let go of everything in this moment. In this moment, abandon and forget yourself. In this moment, refrain from trying to do anything. In this moment, give no attention to any thoughts. Raise your hand in this moment without following any thoughts. Gaze ahead in this moment without raising any thoughts. Feel yourself in this moment without clinging to any thoughts. Sense yourself without any thoughts. Suddenly, you might find a moment of rest where there is neither self nor other.

This very moment

In this very moment, all of life converges. Entire life, seamless and unified, merges into one, indistinguishable. Living this very moment makes your entire life a unified whole, like tasting a single flavor of water. While living this very moment, live without the idea of "this moment," nor the idea of "living." Only then will you be exactly living both this moment and life. Seon is the eternal now that is neither past, present, or future.

21.

Do not dwell in dualistic views.

What are dualistic views? The moment a thought is raised, it is a dualistic view. Relying on feelings is a dualistic view. Being swept up in desires is a dualistic view. Getting caught in disputes is a dualistic view. Missing this moment is a dualistic view. Dwelling anywhere is a dualistic view. Desiring the truth is a dualistic view. Dispelling falsehood is a dualistic view. Striving to attain Buddhahood is a dualistic view. Attempting to extinguish karmic conditioning is a dualistic view. Seeking is a dualistic view. Not seeking is a dualistic view. Speaking is a dualistic view. Silence is a dualistic view.

Nor chase after them.

By not chasing after forms, it is as it is right now, with nothing else arising. All problems stem from discriminating, grasping, and rejecting while chasing after forms. By not chasing after forms, there is neither right nor wrong, neither sentient beings nor Buddhas, neither enlightenment nor delusion, neither this nor that, neither Dharma nor non-Dharma, neither past nor present nor future, neither here nor there, neither existence nor non-existence. By not chasing after forms, there is solely this moment, seamless and ceaseless. Should there be anything else, that is the result of chasing after forms.

22.

In the judging of right and wrong,

The moment judgment of right and wrong arises, you have already derailed. Whether it is right or wrong, good or bad, liking or disliking, feeling aggrieved or wronged, this being so and that being thus, what is before and what is behind, what is below and what is above, Dharma or non-Dharma, the worldly or the transcendent, Buddhism or Christianity, the Divine or the human, me or you, this situation or that situation, aligning with or deviating from principles, moral or immoral, mind or Buddha-nature, enlightenment or delusion, light or dark, arising and ceasing or neither arising nor ceasing,

Buddhas or sentient beings—the moment you make these distinctions, you immediately derail, falling into delusion.

The mind becomes clouded and lost.

No matter how deeply you are lost in delusion, the instant you recognize “this moment,” there is nothing wrong. The delusion is nothing but this very moment. Right is this moment, and wrong is this moment. Good is this moment, and bad is this moment. Grievance is this moment, and anger is this moment. This is this moment, and that is this moment. Before is this moment, and behind is this moment. Below is this moment, and above is this moment. Dharma is this moment, and non-Dharma is this moment. The worldly is this moment, and the transcendent is this moment. Buddhism is this moment, and Christianity is this moment. The Divine is this moment, and the human is this moment. I am this moment, and you are this moment. Morality is this moment, and immorality is this moment. Mind is this moment, and Buddha-nature is this moment. Enlightenment is this moment, and delusion is this moment. Buddha is this moment, and sentient beings are this moment. Even this moment is this moment. There is only this moment, and nothing else.

23.

Dualistic thinking originates from non-duality,

Duality is duality, yet non-duality is not non-duality. I and you are duality, yet I am not I, and you are not you. Right and wrong are duality, yet right is not right, and wrong is not wrong. Good and bad are duality, yet good is not good, and bad is not bad. This and that are duality, yet this is not this, and that is not that. Front and back are duality, yet front is not front, and back is not back. Dharma and non-Dharma are duality, yet Dharma is not Dharma, and non-Dharma is not non-Dharma. The worldly and the transcendent are duality, yet the worldly is not the worldly, and the transcendent is not the transcendent. Buddhism and Christianity are duality, yet Buddhism is not Buddhism, and Christianity is not Christianity. Morality and immorality are duality, yet morality is not morality, and immorality is not immorality. Enlightenment and delusion are duality, yet enlightenment is not enlightenment, and delusion is not delusion. Mountains and water are duality, yet mountains are not mountains, and water is not water.

Yet do not cling even to non-duality.

Drink when thirsty, eat when hungry, and sleep when tired. Call a red rose a red

rose, and a white lily a white lily. Say something smells foul when it does, and fragrant when it does. Sugar is sweet, and salt is salty. One plus one equals two, and three times three equals nine. See a mountain as a mountain, and water, as water. There is no difference between drinking, eating, and sleeping; no difference between a red rose and a white lily; no difference between stench and fragrance; no difference between sweet and salty; no difference between one plus one and three times three; no difference between mountains and water. There is only seamless equality, with nothing to hold on to and nothing to let go of.

Is there mind or not?

When asked what a book is, you hold up a book and show it. When asked about an apple, pick up an apple and hand it over. And when asked about a desk, you point to the desk, demonstrating what it is. When questioned about what sadness is, you describe the emotions and behaviors associated with being sad. When inquired about Buddhism, you explain by referring to Siddhartha Gautama, his teachings, and the history of Buddhism. Now, when asked what mind is, how would you respond? Is there anything you can point to and say, "This is mind" or "That is mind"? Yet, if there were no mind, how would you see, hear, move, and think?

24.

When one mind does not arise,

When you say "one mind," does one mind arise, or does it not? When saying "one mind," just say "one mind" without trying to distinguish this one mind from that one mind. By doing so, there is only this "one mind" at this very moment, nothing else. There is neither a mind that has arisen nor a mind that has not; neither the act of saying "one mind" nor not saying it; neither someone who speaks of "one mind" nor the phrase "one mind" itself. What, then, is there? Only "one mind."

All things are without fault.

Is there a fault in the sky? Is there a fault in the earth? Is there a fault in the rocks? Is there a fault in the trees? Is there a fault in the passing wind? Is there a fault in the flowing water? Is there a fault in eating? Is there a fault in drinking? Is there a fault in speaking? Is there a fault in thinking? Is there a fault in seeing? Is there a fault in hearing? The only fault lies in the act of judging whether there is a fault or not.

25.

Without fault, there is no dharma,

When you cease to discern between what is and what is not, and between this and that, there is neither Dharma nor non-Dharma. The sky is, without Dharma; the earth is, without Dharma; rocks are, without Dharma; trees are, without Dharma; wind is, without Dharma; water is, without Dharma; words are, without Dharma; thoughts are, without Dharma; seeing is, without Dharma; hearing is, without Dharma. Do you truly wish to know the Dharma? Say out loud now: "There is no Dharma."

Without arising, there is no mind.

Who names it "mind"? Who speaks of arising or not arising? Who thinks about the presence or absence of Dharma? Who sees the letters and hears the sounds? What is this, questioning "Who is it?" at this moment? Air is felt when the wind blows and unfelt when it calms. Does the air arise with the wind and vanish when it calms? If we feel the air, we claim it exists; if we do not feel it, we claim it does not.

26.

The subject vanishes with the object,

Look at a flower. Is there anything beyond the visible bloom? Listen to a piece of music. Is there anything beyond the heard melody? Light a stick of incense and savor its fragrance in silence. Is there anything beyond the scent? Place a piece of ice on your palm. Is there anything beyond the sensation of cold? Think about tomorrow's tasks. Is there anything beyond those thoughts? Observe carefully and thoroughly, yet do not let thoughts get in the way.

The object vanishes with the subject.

Is the seen flower beyond the seeing eye? Is the heard sound beyond the listening ear? Is the fragrance beyond the smelling nose? Is the taste of food beyond the tasting tongue? Is the sensation of cold ice beyond the feeling palm? Are the thoughts of the past, present, and future beyond the thinking consciousness? Beyond the eyes, there is no separate color; beyond the ears, there is no separate sound; beyond the nose, there is no separate smell; beyond the tongue, there is no separate taste; beyond the body, there is no separate sensation; beyond consciousness, there is no separate thought.

27.

The object exists because of the subject,

Below exists because of above, and above exists because of below. Without below, there is no above, as without above, there is no below. Right exists because of wrong, and wrong exists because of right. Without right, there is no wrong, as without wrong, there is no right. Being arises from non-being, and non-being arises from being. Without being, there is no non-being, as without non-being, there is no being. Good arises from evil, and evil arises from good. Without good, there is no evil, as without evil, there is no good. What then is beyond being and non-being?

The subject exists because of the object.

Do not dwell below nor above. Do not grasp right nor reject wrong. Do not consider being as being nor non-being as non-being. Think neither of good nor of evil. When you neither dwell nor leave, grasp nor reject, think nor cease to think, where are you, and what remains?

Utterly natural

Observing things deliberately is artificial, but it is natural to see what effortlessly comes into view when the eyes are open. Listening intently to a sound is artificial, but it is natural to hear effortlessly any sound that occurs nearby. Progressing a thought by focusing on it is artificial, but it is natural for thoughts about a rose being beautiful or about it being time to eat when smelling *doenjang jjigae* to arise spontaneously. In this naturalness, if only naturalness remains—once distinguishing between cause and effect, separating subject from object, and defining things as this or that have ceased—if naturalness is utterly devoid of content, and if the thought and name of naturalness have ceased, leaving only naturalness itself, then this empty naturalness becomes the clearest and most profound truth. This naturalness is all there is, always. If there is anything else, it has already given rise to a futile thought.

28.

Do you wish to understand both sides?

How does a Buddha become a Buddha? A Buddha becomes a Buddha by relying on sentient beings. How does enlightenment become enlightenment? Enlightenment becomes enlightenment by relying on ignorance. How does liberation become liberation? Liberation becomes liberation by relying on bondage. How does existence become existence?

Existence becomes existence by relying on non-existence. How does light become light? Light becomes light by relying on darkness. How does a book become a book? A book becomes a book by relying on what is not a book. How does a thought become a thought? A thought becomes a thought by relying on what is not a thought. How does this become this? This becomes this by relying on what is not this.

Inherently, they are one emptiness.

If there are sentient beings, there are also Buddhas; without sentient beings, there are no Buddhas either. Therefore, establish neither sentient beings nor Buddhas. If there is ignorance, there is also enlightenment; without ignorance, there is no enlightenment either. Therefore, do not avoid ignorance, nor seek enlightenment. If there is bondage, there is also liberation; without bondage, there is no liberation either. Therefore, do not attempt to be bound, nor strive for liberation. If you truly neither grasp nor reject, and abide neither in what is right nor in what is not right, nothing will remain to be done, and nothing will get caught or blocked.

29.

One emptiness corresponds to both sides,

Take ten steps west, then turn around and take ten steps east. If you walk west without thinking of going west, and walk east without thinking of going east, you simply walk, and there is nothing else. Speak of Buddha and sentient beings. Without forming any image of the Buddha or any idea of sentient beings, you simply speak, and there is nothing else. Upon opening your eyes, dazzling sunlight unveils a spectrum of vivid colors; closing them reveals only pitch darkness, devoid of color. Yet, if you make no distinction between light and darkness, you simply see, and there is nothing else.

Everything is included in this principle.

Look at an object before your eyes. If you hold no thoughts of the object, no thoughts of looking, and not even thoughts of having no thoughts, but simply look, the only thing that consistently, unchangingly, and seamlessly reveals itself is this one emptiness. Once this one emptiness becomes clear, whether you see red or blue, it is this emptiness; whether observing a round or an angular shape, it is this emptiness; whether encountering a person or an object, it is this emptiness. Seeing is this emptiness; hearing is this emptiness; smelling is this emptiness; tasting is this emptiness; touching is this emptiness; emotions are this emptiness; thinking is this emptiness; desiring is this

emptiness; and even this, calling it “this emptiness,” is nothing but this emptiness.

30.

If neither fine nor coarse are seen,

When you compare appearances, finesse and coarseness exist separately, but in the act of seeing right now, there is no distinction between them. When you compare sounds, quiet and loud exist separately, but in the act of hearing right now, there is no distinction between them. When you follow feelings, pleasant and unpleasant feelings exist separately; however, both the pleasant and the unpleasant arise within the feelings themselves, making the act of feeling always the same. When you follow thoughts, right and wrong exist separately; however, both right or wrong arise within the thoughts, and in this way, the act of thinking at this moment remains always the same.

How can there be bias?

“This,” when gazing at the white and yellow autumn chrysanthemums, is the same “this” when touching their petals with fingers. It is always “this” when smelling their scent and when sipping tea brewed from their petals. It is consistently “this” when contemplating and speaking about their symbolic meanings. Even now, as these words— “this,” “this”— are being written, it is uniformly “this.” There is only “this,” yet, while speaking of “this,” “this” is not actually “this.” Nothing separately exists that corresponds to “this.” “This” has no place to dwell, nor does “this” dwell anywhere. Thus, how can there be bias?

Neither to grasp nor to discard

Mind is not something to be obtained separately. There is nothing to fix, nothing to fill, and nothing to change. Of course, there is also nothing to leave as it is, nothing to keep, and nothing to hold onto. When it is said, “Unsurpassed Perfect Enlightenment (Anuttara Samyak Sambodhi) is having nothing to obtain,” it also means that there is nothing to discard either. Since there is nothing to take and nothing to discard, there is no need to move thoughts or make efforts. Truly, if one does not think by moving thoughts and does not manipulate by making efforts, then right here and now, everything that is clearly revealed before the eyes is mind itself. Thus, in the original mind, there is no thought of “the original mind,” nor is there a thought of being in the original mind. Wherever the hand touches, wherever the foot steps, wherever the gaze falls, there is neither obstruction nor hindrance.

31.

The Great Way is vast,

Say the words "the Great Way." A thought of "a great Way" will arise. Without minding the thought of "a great Way," say "the Great Way" again. The sound of "the Great Way" will remain. Without minding the sound of "the Great Way," say "the Great Way" again. What remains? Although you are saying "the Great Way," nothing can be grasped, and there are no obstructions or hindrances anywhere. If you can say "the Great Way" without being obstructed by its meaning and without becoming hindered by its sound, you will be boundless—as unimpeded as space and as freely flowing as water. When all thoughts suddenly cease here, that is the very foundation of the vast Great Way.

Neither easy nor difficult.

When you make an effort, there are both ease and difficulty. When things happen naturally without effort, there is neither ease nor difficulty. When you look at objects and discern their shapes and colors, judging similarities and differences, there are both ease and difficulty. When you simply open your eyes and see naturally, there is neither ease nor difficulty. When you listen to sounds, trying to identify what they are, there are both ease and difficulty. When you hear sounds naturally, there is neither ease nor difficulty. When you judge thoughts and emotions, trying to control them based on likes and dislikes, there are both ease and difficulty. When you observe thoughts and emotions without attachment, there is neither ease nor difficulty.

32.

Doubting with narrow views,

Doubt arises because one already holds a certain view and clings to that view. When you stand on any particular view, doubt inevitably arises, questioning whether it aligns with or deviates from your existing view, and if it deviates, how it differs. Regardless of what your existing views are, when you hold and rely on any views, doubt always arises. Such doubt arises from the habit of relying on one form and expecting another. Therefore, practitioners of the Way should neither have any views nor rely on any forms. If you seek the Way, self-nature, or Buddha by following views or forms, you will never find it.

The more they hurry, the slower they become.

When those seeking the Way rush their study, it is because of their expectations

for results and their desire for achievement. The correct attitude of a person studying the Way should be filled with the frustration of not seeing the Way while standing on it right now, and the thirst to see the Way. If you expect to see the Way in the future or anticipate the achievement of enlightenment, you are merely creating delusions, and this is not the correct attitude of a practitioner. The Way is right in front of you, and if you see it, you see it immediately. If you have expectations or anticipations, those very expectations and anticipations are delusions. When you do not chase after expectations or look towards anticipations, then those very expectations and anticipations are the Way.

33.

Clinging, one loses the right way,

Clinging is the mind dwelling on something, giving attention to it, being captivated by it, relying on it, habitually getting caught up in it, not being awake, entering into time, occupying space, not being in the present moment, following thoughts, not being clearly aware before one's eyes, sleeping with eyes open, being anxious, being obstructed, being tangled, which is the state of ordinary people. The Way, however, is always having clarity before one's eyes, never departing from this very place where every color is seen, every sound is heard, every sensation is felt, and everything is perceived.

Surely straying onto the wrong path.

Originally, there is neither a wrong path nor a right path. One simply follows habits, and when one's vision is obscured, one becomes trapped in a discriminating mind, judging what is right and what is wrong. Concepts such as false and true, right and wrong, good and bad, and this and that are akin to distinguishing black from white, the sound of water from the sound of wind, cold from warm, and one from two. These are merely distinctions of impermanent and ever-changing external phenomena and not matters of the original mind. The matter of the original mind is simply "the-matter-of-the-original-mind." When light, it is light as it is; when dark, it is dark as it is; when black, it is black as it is; when white, it is white as it is; when the sound of water is heard, it is the sound of water as it is; when the sound of wind is heard, it is the sound of wind as it is; when one, it is one as it is; when two, it is two as it is. Without a hair's breadth of gap, it is solely the work of the original mind.

Where you dwell now

Dwell firmly in the place you are now. It is neither body, nor feeling, nor thought,

nor emotion, nor desire, nor light, nor darkness. Dwell firmly in the place where there is no thought of anything. This dwelling is an unobstructed awakening. It is wide open without a single obstacle, yet goes nowhere and dwells right in the now. Dwelling in a place where there is nothing at all, not even a place to stand, is the eternal resting place.

34.

Let go, and things are as they are,

When you open your eyes, you see what is in front of you. Typically, you focus on a single object. While focused on this object, other objects in your peripheral vision remain unseen, even though they are within your field of view. At that moment, your interest lies solely in what you see, and you find yourself chasing only after visible objects. Now, try to look ahead without focusing on any specific object. Although you are not looking at anything specific, the entire scene in front of you remains within your field of view. At this moment, the mere act of seeing is the only unchanging truth. What you see becomes irrelevant. Once you realize that the act of seeing itself is the sole unchanging truth, you will no longer be helplessly drawn to any visible object, regardless of what you see. Do not let your eyes linger on anything, and you will not stray from the unchanging place of seeing.

In the Way, there's no coming, no staying.

Moving and staying pertain to objects. As your gaze shifts and settles, alternation between moving and staying occurs. However, whether your gaze is fixed on one object or shifts to another, the fact remains that your eyes are open. To have one's eyes open is to see. You do not see because you intend to; you see because you cannot help but see. Thus, there is always simply the act of seeing. In the act of seeing, there is no distinction between moving and staying. The mind right now, just like having your eyes open in a bright place, is always clear and distinct, with no separation between light and dark. Freshness is clear as it is, unpleasantness is clear as it is, pain is clear as it is, tiredness is clear as it is, sleepiness is clear as it is, and anger is clear as it is.

35.

Entrusting to nature, aligning with the Way,

Being swayed by every arising phenomenon and lacking freedom is not entrusting to nature. Rejecting every arising phenomenon and silently dwelling in a place where nothing happens is also not entrusting to nature. Making an effort to stay alert and

watchful is not entrusting to nature. Letting things flow without care is also not entrusting to nature. True entrusting to nature involves there being neither nature nor entrusting. While not seeking the nature nor striving to entrust, it remains clear, free from obscurity; without anything else; no likes and dislikes, and when it is always clear which is undeniable, never suspecting that there might be something else, always at ease, unwavering, fearless, transcending all, unhindered, with no desire to see, seek, or crave; as solid and unmoving as a rock—this is the essence of nature.

Wandering carefree, unburdened by troubles.

Always doing something, yet equally doing nothing at all. Always seeing many things, yet equally seeing nothing. Like a painter painting myriad pictures using only one hand, always using all senses and the brain, yet equally using just this one. Always going around various places, yet equally being in the same place. Always moving, yet equally just in this place. Always thinking countless thoughts, yet never having a single thought. Speaking neither truth nor falsehood. Always just this place, nothing else happens; with nothing else happening, there is ease without trouble; from ease without trouble comes comfort without worries; with comfort without worries, no feeling of lack arises; with no feeling of lack, there is nothing else to seek.

36.

Entangled in thoughts, you derail from truth,

On a breezy day, stand by the gently rippling lake and watch the water. Ripples follow the direction of the wind, constantly rising and falling. Waves move, repeating rise and disappear endlessly. Your eyes follow them, shifting from one ripple as it forms to another as it fades. The lake is filled with ripples that constantly rise and fall, and only ripples fill your view. As you continue watching, you suddenly realize that despite the constant rise and fall of these ripples, they are always undulating in the same place, unchanged. The rising and falling ripples are illusory; there is only the ever-constant water.

Sunk in darkness, it leads to no good.

The physical eyes see clearly when there is light and cannot see when it is dark. They can both see and not see, and even when they see, there is differentiation between light and shadow. However, the eyes of the mind see whether there is light or not. The eyes of the mind are always seeing, with no darkness. The physical ears hear when there is sound and do not hear when there is none. They discriminate between different sounds.

However, the ears of the mind hear whether there is sound or not. The ears of the mind are always hearing, with no discrimination. Therefore, when you open the eyes and ears of the mind, there is no situation where you cannot see or hear. Darkness itself is brightness, and thus you cannot be sunk in darkness.

Always equal

It is not seeing form as emptiness. It is not seeing appearance as non-appearance. It is not seeing all things as one. It is not seeing arising and ceasing as neither arising nor ceasing. It is not turning duality into non-duality. It is not seeing phenomena as immediately the principle. It is equal in form, equal in emptiness, equal in appearance, equal in non-appearance, equal in all things, equal in one, equal in arising and ceasing, equal in neither arising nor ceasing, equal in duality, equal in non-duality, equal in phenomena, and equal in principle.

37.

Unless you seek a troubled mind,

When there is something you like, it is exhausting. Even if you obtain what you like, maintaining it is exhausting. If you do not obtain it, the restless desire to have it makes it exhausting. When there is something you dislike, it is exhausting. Encountering what you dislike is painful, and even if you do not encounter it, you fear that you might. When there is right and wrong, it is exhausting. Determining what is right and what is wrong is exhausting, and upholding the right while discarding the wrong is both stressful and exhausting. Pursuing something with hope is also exhausting. Chasing after something that is not immediately attainable is exhausting because of the uncertainty of potential failure. Relying on knowledge is exhausting. Since knowledge is always evolving, chasing after new knowledge is exhausting. The only place that is not exhausting is where there is neither liking nor disliking, neither chasing after nor holding on, neither acting nor judging. It is right here, bright and clear, without any obstruction. But where is this place?

Why reject or cling to anything?

We habitually reject what we dislike and cling to what we like. However, rejecting what we dislike is distressing, and clinging to what we like is exhausting. If you want to avoid experiencing distress and exhaustion, remain in a place that is always the same. Do you wish to be in such a place? First, hold a pure intention without any calculations. Assessing value, weighing losses and gains, or making comparisons will compromise the

purity of your intention. Desire only a place that is always the same, without any calculations. Then, naturally, you will begin to search and explore, and eventually, you will meet an enlightened master who can guide you correctly. Once you believe you have found the right teacher, trust them completely, rely on them, and dedicate yourself solely to fulfilling your pure intention. Do not anticipate or expect results; let only this one thing be clear before your eyes, moment by moment. But what is this one thing?

38.

To ride the only true vehicle,

A cart cannot be divided in two. Thus, this cart is not assembled from various parts. The wheels are one cart, the spokes are one cart, the hub is one cart, the axle is one cart, and the handle is one cart. The wheels, the axle, and the handle are respectively the wheels, the axle, and the handle, yet they are equally the one cart. Do you wish to see this one cart right now? It is clearly before your eyes, alive in your ears, rolling in your mouth, smeared across your palms, and always beneath your feet. Do you still not encounter it? Even with eyes, you do not see it; even with ears, you do not hear it. You are always seeing yet not realizing you see; always hearing yet not realizing you hear. If you still cannot encounter it, raise your finger before your eyes. If that still doesn't work, stretch and retract your arms. Do you see that you rely on no other power?

Do not dislike the world of objects.

Colors, sounds, smells, tastes, touches, and thoughts are devoid of the discriminating mind; they neither invoke liking nor disliking. It is people who create distinctions between objects and dharma, good and bad, right and wrong, sacred and secular, and consequently suffer from being swayed by their likes and dislikes. Dharma, the Way, or mind, as we call it, is not a mere object. If mind were a distinct, discernible boundary, you might be able to unveil and grasp only the mind by distinguishing and separating it from all that is not mind. If that were the case, the mind would be merely one of many objects, and not the one mind to which all objects return. In truth, what we always experience is not objects but only mind itself. Whenever any object appears, it is mind that appears. Objects may appear and disappear, but mind always remains the same. Therefore, do not cling to or reject objects while losing sight of mind.

39.

Not disliking the world of objects,

Remain in the unchanging place beyond the world of objects, free from disliking or liking them, without rejecting or grasping them. In the very act of seeing, hearing, feeling, and knowing, at this very moment, there is no tainting by what is seen, no lingering in what is heard, no swaying by what is felt, and no trapping by what is known. In this way, while there is no contamination by anything, there is no obstruction in seeing, no obstruction in hearing, no obstruction in feeling, and no obstruction in knowing. What leads to obstruction? It is liking that causes obstruction. It is disliking that causes obstruction. While not giving rise to thoughts of liking and disliking, there is no obstruction in seeing, hearing, feeling, and knowing. There is nothing that can be said "this is unchanging," yet it is always the same and never changes. It is always the same, yet never obscured by the distinctions of appearances.

Aligns with true enlightenment.

When there is no enlightenment nor ignorance, that is true enlightenment. When there is neither liking nor disliking, that is true enlightenment. When there is neither clinging nor rejecting, that is true enlightenment. When it remains unchanging, that is true enlightenment. When there is no darkness, that is true enlightenment. When it is bright and clear before your eyes, that is true enlightenment. When there is no misalignment in seeing, hearing, moving hands, or waving arms, that is true enlightenment. When the thought of true enlightenment itself is absent, that is true enlightenment. When it fits so seamlessly that thoughts find no entry, that is true enlightenment. When there are no exceptions, that is true enlightenment. When doubt is impossible, that is true enlightenment. True enlightenment is unquestionable and undeniable, needing no validation from others. It remains ever-present, unfading. It becomes obscure when sought, and clear when not sought. True enlightenment cannot be departed from in the immediacy of now. When there is no obstruction or doubt at this very instant, that is true enlightenment.

Just like this!

What does it mean to see one's nature? It is not about seeing a nature, but seeing itself is nature. What is a dharma talk? It is not about speaking of Buddhadharma, but the speaking itself is Buddhadharma. What does it mean to know one's mind? It is not about

knowing mind, but the knowing itself is mind. What does it mean to directly point to one's mind? It is not about pointing directly to mind, but pointing itself at this very moment is mind. What does it mean to participate in Seon? It is not about participating in or practicing Seon. Participating and practicing themselves are Seon. What is Buddha? "Bu-ddha" is being uttered here and now.

40.

The wise do nothing deliberately,

Trying takes effort; letting go takes no effort. Thinking takes effort; not thinking takes no effort. Remembering takes effort; not remembering takes no effort. Manipulating takes effort; flowing spontaneously takes no effort. Making judgments and relying on them takes effort; not making any judgments takes no effort. Clinging to fixed ideas takes effort; having no fixed ideas takes no effort. Separating the past, present, and future takes effort; not separating them takes no effort. Separating here and there takes effort; not separating them takes no effort. Departing from this moment takes effort; not departing from it takes no effort. Straying from what is before you takes effort; always abiding in it takes no effort. Pursuing objects takes effort; always remaining in the unchanging place takes no effort. Following words takes effort; if that which speaks now is clear, it takes no effort.

The fools bind themselves.

When you dwell, you bind yourself. When you follow thoughts, you bind yourself. When you follow words, you bind yourself. When you follow actions, you bind yourself. When you follow what you see, you bind yourself. When you follow what you hear, you bind yourself. When you follow feelings, you bind yourself. When you follow desires, you bind yourself. When you hold fixed views, you bind yourself. When you cling to defined forms, you bind yourself. When there is right and wrong, you bind yourself. When there is a beginning and an end, you bind yourself. When there is cause and effect, you bind yourself. When you insist on doing things a certain way, you bind yourself. When there is yesterday, today, and tomorrow, you bind yourself. When there is here and there, you bind yourself. When there is foolishness and wisdom, you bind yourself. When there are Buddhas and sentient beings, you bind yourself. When there is mind and true nature, you bind yourself.

41.

Mind has no other mind,

Waking up in the morning, lying in bed for a moment tossing and turning, then getting up and making the bed, washing up, having breakfast, getting dressed, stepping out the front door, walking to the bus stop, getting on the bus, taking a seat, thinking about various tasks, getting off the bus, walking to the office, pushing the door open, greeting colleagues, going to the desk, turning on the computer, sipping a cup of tea, and starting work. Heading to lunch, finding a restaurant, enjoying steaming white rice, hot green mugwort soup, and sour kimchi. Drinking savory *sungnyung*, taking a short stroll, admiring the fully bloomed white magnolias and feeling the warm spring breeze on the cheeks. In the afternoon, attending a meeting, where words like right and wrong, good and bad, same and different, light and dark are exchanged back and forth. Waving arms, tapping feet, various thoughts and feelings arising. "Ah-choo!" Darn pollen in spring...

Yet one foolishly desires and gets attached.

What does it mean to "like?" First of all, it is a word. Words paint pictures in our minds. The picture painted by "like" contrasts with that painted by "dislike." Following these pictures painted in our minds is essentially delusion. The pictures of "like" and "dislike" are, in truth, no more than phantoms without real substance. Where, then, is the truth that is not a phantom? First and foremost, we must refrain from following the pictures painted by words. If we do not follow pictures, then what are words? They are sounds. Sounds, too, have their colors, but these colors are phantoms. If sound is not color, then what is it? It is that which appears moment by moment, and awakens moment by moment. The unchanging truth lies in this moment-to-moment appearance and awakening. Now, let us speak without following the pictures or the sounds. What words? What-words-... There is no distinction between before speaking, during speaking, and after speaking.

42.

Seeking mind with mind,

Once, a hand, accustomed to recognizing other objects by grabbing them, began to question its own existence. In search of self-recognition, the hand tries to grab hold of itself. It finds a sage who says, "This is you," and gives it a pencil. Despite wondering, "But isn't this just a pencil?" the hand still tries to grasp the pencil, trusting the sage's words. However, upon grasping it, it is clearly just a pencil. "This is strange," it muses,

and sets it down. "The sage says this is me," it reflects, grabbing it again. Engrossed in doubt, it grabs and releases the pencil, time flying by unnoticed. How long did this go on? In a moment, as the hand grasps the pencil, it suddenly recognizes its own existence, and all doubts vanish. In every moment of grasping and releasing, whether it is a pencil or anything else, the hand has been recognizing its own existence. There has not been a single moment it has not recognized itself. Its only error was searching for itself by following other objects.

Isn't this the greatest of all mistakes?

The eye, always seeing the forms of other objects, one day became curious to see its own form. Despite pondering deeply, it could not figure out how to see itself. Seeking insight, the eye approached a sage for guidance, asking to be shown its own form. The sage, pointing to an orchid nearby, said, "This orchid is your form." Though the eye saw only an orchid, it trusted the sage's words. From then on, it kept the orchid pot close, looking at it over and over. No matter how often it looked, the orchid remained just an orchid. Looking and looking again, now even when the orchid was not before the eye, it seemed as if it were there, and even when the eye closed, the orchid seemed to be visible. Then, at one moment, the eye realizes that the orchid is not separate from itself. What appears is the orchid, but it is the eye itself that exists. Doubt ceased, thoughts vanished, and regardless of what the eye saw, there was only the experience of seeing.

What is, is truth

The purpose of study is to recognize reality as it is, not to acquire special abilities you lack. The inability to see reality at this moment is not due to a lack of skill but because you are creating distinctions and illusions, mistaking them for reality. What appears are waves, but the reality is water. Believing that the visible waves simply exist as such, this is precisely mistaking illusions for reality. Just as water always remains the same while the waves constantly change, what truly is does not change while illusions constantly change. The essence of study is to discover what truly is amidst these illusions.

43.

In ignorance, stillness and noisiness arise,

Write the word "foolish" and see. Is this action foolish or wise? Look at the word "foolish." Is this action foolish or wise? Read the word "foolish." Is this action foolish or wise? Say "foolish." Is this action foolish or wise? Think "foolish." Is this action foolish or

wise? What exactly is "foolish"? Write the word "quiet" and see. Is this action quiet or noisy? Look at the word "quiet." Is this action quiet or noisy? Read the word "quiet." Is this action quiet or noisy? Say "quiet." Is this action quiet or noisy? Think "quiet." Is this action quiet or noisy? What exactly is "quiet"? "Foolish" is just "foolish," and "quiet" is just "quiet," with nothing more beyond that.

Enlightenment brings no likes or dislikes.

What is "enlightenment"? The absence of "enlightenment" is precisely enlightenment. What is not "enlightenment" is enlightenment itself. "Enlightenment" is enlightenment. "Liking" is enlightenment; "disliking" is enlightenment. The blue sky is enlightenment; the red flower is enlightenment. The bright daylight is enlightenment; the darkness of a new moon night is enlightenment. The sound of a stream trickling is enlightenment; the call of a cuckoo is enlightenment. The time ten fifty-four is enlightenment; the aroma of coffee is enlightenment; and the taste of kimchi is enlightenment. Folding and unfolding arms is enlightenment; looking up and gazing forward is enlightenment. The wiggling of fingers is enlightenment; the turning of the neck is enlightenment. The thought of "enlightenment," "enlightenment" is enlightenment. Upon suddenly looking up, there is nothing but enlightenment.

44.

All dualities arise,

To say "A mountain is a mountain and water is water" creates dualities. To say "A mountain is not a mountain and water is not water" creates dualities. To say "A mountain is both a mountain and not a mountain, and water is both water and not water" creates dualities. To say "A mountain is neither a mountain nor not-a-mountain, and water is neither water nor not-water" creates dualities. To say "A mountain is water and water is a mountain" creates dualities. To say "A mountain is not water and water is not a mountain" creates dualities. To say "Neither a mountain nor water exists" creates dualities. To say "Everything is dualities, no matter how it is articulated" creates dualities. To remain silent and cease all thoughts creates dualities. To seek to transcend dualities and attain the Middle Way creates dualities. To refuse to abide in either the dualities or the Middle Way creates dualities.

Merely from the picking and choosing.

Do you recognize the Buddha as the Buddha? The Buddha is not the Buddha but merely the name Buddha. Do you recognize sentient beings as sentient beings? Sentient beings are not sentient beings but merely the name sentient beings. Do you recognize an orchid as an orchid? An orchid is not an orchid but merely the name orchid. Do you recognize form as form? Form is not form but merely the name form. Do you recognize emptiness as emptiness? Emptiness is not emptiness but merely the name emptiness. Do you recognize knowing as knowing? Knowing is not knowing but merely the name knowing. Do you recognize being as being? Being is not being but merely the name being. Do you recognize a name as a name? A name is not a name but merely the name name. Only one thing that is neither Buddha nor sentient beings, neither form nor emptiness, nor a name, is Buddha, sentient beings, form, emptiness, and name.

45.

Dreams, illusions, and phantoms,

In clear eyes, even dreams are not illusory, while in unclear eyes, even waking life is futile. In clear eyes, the illusory flowers in the sky caused by an eye disease are not seen as illusory. In unclear eyes, even real roses visible to healthy eyes appear illusory. In clear eyes, there is no distinction between illusion and truth, while in unclear eyes, illusion and truth are entirely different. Clear eyes see no difference between clear and unclear eyes, but in unclear eyes, clear eyes are separate from unclear eyes. In clear eyes, a single movement of the hand or foot brings light, but in unclear eyes, even a single movement makes everything dark. Clear eyes see only what is before them and nothing else, while unclear eyes miss what is right in front. In clear eyes, there is never duality, but in unclear eyes, there is always duality. Clear eyes have nothing to say, while unclear eyes have much to say. In clear eyes, both clear eyes and unclear eyes are just clear eyes, but in unclear eyes, clear eyes are clear eyes, and unclear eyes are unclear eyes.

Why struggle to grasp them?

Ordinary people only strive, unable to act without effort, while Buddhas only act effortlessly, unable to strive. Ordinary people only chase, unable to act without chasing, while Buddhas only act without chasing, unable to chase. Ordinary people always rely on something, fearing that, if they do not, they will feel empty and perish. Buddhas, on the other hand, find nowhere to rely on even if they wished. Ordinary people constantly cling to a single center they call "self," fearing to let go. For Buddhas, there is no separate center; there is only the center wherever and whenever. When objects appear before

ordinary people, they instantly follow them. For Buddhas, no matter what objects appear, nothing else changes. Ordinary people have distinct thoughts about truth and falsehood, but for Buddhas, there is neither truth nor falsehood. Ordinary people look back at the past and forward to the future, while Buddhas always see this moment only.

Cannot be doubted.

Mind exists in complete faith, making doubt impossible to arise. When doubts do emerge, there is a constant search to dissolve them and restore trust. Yet, when the bottom suddenly falls out, only complete faith remains. In complete faith, the very thought of believing is absent. It simply is what it is, always and unalterably. When you hear the word "mind," it is directly the matter at hand, with no other matters to discuss or to be silent about. Speaking of the mind as this or that inevitably only occurs reluctantly, in the shared joy of studying together with fellow practitioners. Mind has nothing to do with knowing or not knowing, speaking or being silent, revealing or concealing. For there is never anything else.

46.

Gain and loss, right and wrong

On the beach, a child is drawing in the sand: houses, people, cars, trees, mountains, the sky, the sun, and the moon. With each drawing, a village forms, a city, a country, and eventually the universe. The child joyfully plays, imagining various scenes within these drawings. The drawings depict people arguing, driving cars through towns, mountains, and fields, enjoying tasty snacks, studying at school, receiving praise for good exam scores, and getting scolded for bad ones. When some drawings fail to please, they are erased, and efforts are made to create new ones that satisfy the mind. Striving to create more pleasing pictures, the child loses track of time, repeatedly erasing and redrawing. Oh, futile drawings, where lies the true substance?

Let go of them all at once.

Here, an apple appears. Is the apple in front of the eyes, on the eyes, or inside the eyes? Are there both the eyes and the apple? Is there only the apple, and no eyes? Are there only the eyes, and no apple? Is there neither the apple nor the eyes? Do the eyes see the apple, or does the apple appear to the eyes? Are the eyes the apple? Is the apple the eyes? Is the apple an apple, and are the eyes eyes? Are they neither the apple nor the eyes? What is the truth, after all? Can the truth ever be established? If this is the truth,

then is what is not this not the truth? Is this the truth, and is what is not this also the truth? Is this not the truth, and is what is not this also not the truth? Is there a need to find the truth? Would finding the truth bring comfort, or would it instead bring suffering? If one does not seek the truth, is one foolish? Is foolishness comfortable, or is it uncomfortable? This endless questioning indeed proves to be the source of suffering! How can we free ourselves from this?

47.

If the eye never sleeps,

What the physical eye sees is termed "form," and the mind's eye perceives is termed "consciousness." Just as there is no physical eye separate from form, there is no mind's eye separate from consciousness. As the physical eye exists with form, so does the mind's eye with consciousness. Outside the physical eye, there is no form; outside the mind's eye, there is no consciousness. Whether seeing red, blue, white, or black—whatever color, the eye is immediately present. Similarly, whether seeing, hearing, smelling, tasting, feeling, or knowing—whatever situation is encountered, the mind is immediately present. Try to find what is not the mind. Can it be found in color? Can it be found in sound? Can it be found in smell? Can it be found in taste? Can it be found in touch? Can it be found in thought? Can it be found in desire? Can it be found in feeling? Can it be found in emotion? Can it be found in the body? What, if anything, exists beyond the mind? Is the mind simply the mind, and is an apple simply an apple? Does the question of whether the mind is just mind and an apple just an apple exist outside mind?

All dreams will naturally vanish.

Form is mind, and mind is form. Sound is mind, and mind is sound. Smell is mind, and mind is smell. Taste is mind, and mind is taste. Touch is mind, and mind is touch. Thought is mind, and mind is thought. Emotion is mind, and mind is emotion. Desire is mind, and mind is desire. Discernment is mind, and mind is discernment. Therefore, there is nothing to be said of form or mind. What remains if you do not dwell in form when seeing the form, in sound when hearing the sound, in smell when smelling the smell, in taste when tasting the taste, in touch when feeling the touch, or in thought when thinking the thought? In this place of no dwelling, there is nothing, yet it is always clear and undifferentiated.

48.

If the mind makes no discriminations,

Examine your thumb and index finger closely until you realize these two are not different. Listen attentively to the sounds of wind and water until you realize these two are not different. Smell strawberries and soybean paste until you realize these two are not different. Savor the flavors of coffee and tea until you realize these two are not different. Feel smooth pebbles and rough logs until you realize these two are not different. Think about yesterday and tomorrow until you realize these two are not different. Once you realize that these two are not different, there is nowhere to stay, nowhere to leave, nothing to grasp, nothing to let go, nothing to see, nothing not to see, nothing to follow, nothing to avoid. When you neither act in one way nor another, neither grasp nor let go, then what remains before you is simply this, ever unchanging.

All things are equal.

While looking at the computer monitor and moving fingers over the keyboard, the sound of a motorcycle passing by the window can be heard, and through the crack of the door comes the sound of a child reading aloud. The heat of the day was felt earlier, but now, after sunset, it feels cool. Sitting still, the discomfort in the right ankle— an injury from three years ago—becomes noticeable, even extending to the knee. A hospital visit for treatment is considered for the end of May once things wrap up. A breeze sneaks in through the crack in the window. All these experiences are right before the eyes, yet none occur in a fixed place. Like the force felt at the fingertips moment by moment, there is always just this. Only this exists, and nothing else can ever exist. In seeing, hearing, feeling, speaking, it is just this. It is so obvious, so evident. Only this, which is so clear, is all there is.

Delusion is itself reality

All phenomena are Buddhadharma. Conditions are Buddha-nature. The law of arising and ceasing is the law of neither arising nor ceasing. The six sense fields are prajna of self-nature. The past, present, and future are this very moment. The entire universe is at your fingertips. What you see is your original face. What you hear is mind. Deluded thoughts are no-thought. Each speck of dust is a Buddha. A dry shit stick is a Buddha. The cypress in the courtyard is a Buddha. Drinking a sip of water is Seon. Every step you take encompasses all, lacking nothing. Raise your finger. This is all there is. What else is there

beyond this?

49.

The equality is profoundly mysterious,

What is the equality? See it right now. E-qua-li-ty. Let it be just the equality. Do not think about the equality. Do not observe the equality. Do not spectate the equality. Do not reflect on the equality. Do not act as the equality. Do not dwell in the equality. Do not attach any reasons, conditions, contents, or accessories to the equality. Do not attach any thoughts to the equality. Just e-qua-li-ty. E-qua-li-ty, as is, right now. The mountain is the equality, the tree is the equality, the rock is the equality, the sea is the equality, the water is the equality, the waves are the equality, the sky is the equality, the clouds are the equality, the Buddha is the equality, sentient beings are the equality, enlightenment is the equality, delusion is the equality, I am the equality, you are the equality, the hands are the equality, the feet are the equality, the thoughts are the equality, the words are the equality, the equality itself is equality.

In its entirety, forgetting all conditions.

It is always here. It is always in this moment. It is always right before the eyes. Always clear. Always not two. There are no separate conditions, nor separate responses to them. Each and every condition is just this, hence conditions do not exist separately from the Dharma. Each and every arising and ceasing is this, thus arising and ceasing are not different from neither-arising-nor-ceasing. Each and every coming and going is this, therefore there is no difference between coming and going and neither-coming-nor-going. Saying there is no difference is also this, and saying there is a difference is also this. It is just this right now, yet we forget this as we follow appearances, which is truly puzzling. That which finds this puzzling is itself precisely this. A single moment of clear realization, and everything becomes true and doubt vanishes. This moment of clear realization is none other than this; even without this realization, there is still nothing else. But without it, you will never recognize that this is here.

50.

When all things are seen equally,

Clench your hand into a fist and then open it. What is this? Bend your arm and then straighten it. What is this? Nod your head back and forth. What is this? Open and close

your eyes. What is this? Listen to the sounds around you. What is this? Think about one plus one equaling two. What is this? What is this book you see here? What is that tree you see over there? What is that rock you see over there? What is that cloud you see up there? What is that sky you see up there? What is that star you see up there? What is this asking "what is this?" What on earth is to be done? There is nothing that can be done. In the place where nothing can be done, there is something. What is in the place where nothing can be done? There is something that is not anything. Although it is not anything, it is in everything. It is in your hand, in your arm, in your eyes, in your ears, in the clouds, and in the stars.

All return to their original nature.

Nature is as it is, without constraints, without reliance, without cause, without reason, without content, without time, without place, without obstacles, or direction. It is always just as it is, and each passing condition that comes and goes moment by moment is equally as it is. Therefore, do not miss the moment. If you miss the moment, you will follow thoughts and objects, and you will not realize that everything is always as it is. To know the Dharma that is always as it is, do not miss the moment. What is this moment? What exactly is this moment? What truly is in this moment? When you get caught up in the word "this moment," all is nothing but illusory words and thoughts. Be earnest. Only be earnest. Be earnest, and earnest again, until the walls of thought suddenly collapse; only then will you truly understand what this moment is.

51.

If you eliminate that reason,

To search for reasons is a form of thought. The idea that a certain cause produces a certain result is an illusory thought. Things that arise and cease like an illusion, and come and go like an illusion, are unreliable and should not be trusted. Therefore, everything seen with the eyes is illusory, everything heard with the ears is illusory, every thought that arises in the mind is illusory, every feeling and emotion is illusory, everything grasped by the hands is illusory, everything written in books is illusory, everything spread across mountains and fields is illusory, and everything floating in the sky is illusory. If you do not seek reasons and do not follow thoughts, then all these illusory things, just as they are, are true. Everything seen is true, every thought is true, every feeling is true, and there is nothing in heaven and earth that is not true. At this very moment, all illusory things are true as they are.

Comparisons cease.

In this moment, what is undeniably true leaves no room for comparison or contrast. If you pick one side for comparison, it remains wholly true as it is, and if you pick the other side, it remains wholly true as it is. Every speck of dust and every single moment is perfectly true as it is. Therefore, there can be no division into two. Each and everything is an indivisible whole. Therefore, even if you lift a single speck of dust, the entire universe will be lifted along with it, and even if you set down a single speck of dust, the entire universe will be set down together. There is no discrimination or distinction. Everything spreads out seamlessly, without even a hair's breadth of gap. Hence, what can you compare and contrast? Even before trying to compare, it is an undivided whole, and even while comparing, it remains an undifferentiated whole. Once you realize this one boundless void, you will see that there is truly nothing else.

Neither this nor that

When you say it is this, you are creating a boundary. When you say it is that, you are making a distinction. Mind flows without obstruction; it is neither this nor that. It is neither right nor wrong, neither here nor there, neither staying nor moving. It does not belong to knowing or not knowing, to enlightenment or foolishness, to near or far, to existence or nonexistence. It does not belong to thought, to the body, to sensation, to consciousness, or to the unconscious. Mind is just here, right now, and nowhere else; it is just this, nothing else. It can never be lost or gained, and there is nothing else beyond it.

52.**From stopping comes movement, inseparable from stopping,**

Where do movement and stopping exist? If a car stops, is that stopping? If it runs, is that movement? Whether running or stopped, it remains the same car. The car's stopping and moving are based on the ground as a reference point. Is the ground itself still when the Earth is rotating? Therefore, speaking of movement and stopping merely uses words to distinguish forms and divide boundaries. Consider a train ride: you observe another train passing by. Is the train you are on moving? Is the other train moving? Are both trains moving? Are neither of the trains moving? If you take your own train as the reference, the other train appears to be moving; if the other train is the reference, then your train appears to be moving. If the ground is the reference, both trains are moving. If you consider each train independently without any relative reference, neither train is

moving. How, then, could movement and stopping exist independently?

From movement comes stopping, inseparable from movement.

Movement is not something that exists separately as “movement,” but is merely a distinction and a name for motion. Stopping is not a separate entity called “stopping,” but merely a distinction and a name for stopping. Where there is a distinction and a name for movement, there is also a distinction and a name for stopping. Distinctions and names themselves are not some entities known as distinctions and names, but are merely distinctions and names. All distinctions and names originate and disappear from the same place. Just as all waves arise from water and dissolve into water, all distinctions and all names originate and vanish in the same place. There is but this one point where everything begins and ceases. In this one point, there is the sky, the earth, the sea, and the mountains, yet in this point, there is nothing. All things in the universe are at this one point. However, this one point is not all things in the universe. Recognize this inescapable point, for you cannot depart from this one point.

53.

If duality cannot be accepted,

Are “this” and “that” two? By following names and forms, we discriminate, creating “this” and “that.” If we do not cling to the name “this” or are not bound by the word “that,” there is no difference between this and that. Since this is not separate and that is not separate, this is precisely that, and that is precisely this. This is everything, and that is everything. Everything is in this, and everything is in that. It is simply this and simply that, yet this and that are not two. Whether as this or that, it remains the same. There is no difference in this or in that. Right now, before your eyes, it is just this. Right now, before your eyes, it is just that. Raise your left hand and call it “this,” raise your right hand and call it “that.” Whether raising the left or the right hand, it is non-dual without obstruction.

How can non-duality be accepted?

Try drinking a cup of tea. Is what is not two, one? Blink once. Is what is not two, one? Bend and straighten your arm. Is what is not two, one? In moments of non-duality, distinctions of one or two vanish. As distinctions vanish, only unobstructed openness remains; there is neither two nor one, neither this nor that. Without obstruction, it is like empty space—clear, bright, as if there is a subtle light without shadows in empty space.

What your hand touches right now is this, and this is not one. Everything your eyes see is this, and this is not one. Every thought that unfolds is this, and this is not one. Every sound you hear is this, and this is not one. Because it is not one, it is neither two nor three. When you discriminate by following meaning or sound, there is one and there are two; but if you do not follow meaning or sound, there is neither one nor two.

54.

Until the ultimate end,

Where is the ultimate end? The ultimate end is where your hand moves right now. The ultimate end is where your gaze falls right now. The ultimate end is right before your eyes. Everywhere and every time is both the beginning and the ultimate end. The beginning is the end, and the end is the beginning. There is neither beginning nor end, neither front nor back, neither right nor left, neither below nor above. The beginning is the end, the front is the back, the right is the left, and the below is the above. The past is here, the present is here, and the future is here. The sun is here, the moon is here, the stars are here, the sky is here, the sea is here, the mountains are here, the rivers are here, the hands are here, the feet are here, the eyes are here, the ears are here. Where is here? When you ask, "Where is here?", it is already here. Always and everywhere, it is just here; so do not speak of the past, present, or future, nor of east, west, south, or north.

Do not keep any rules.

Whatever you keep, you immediately go astray. If there is even a momentary gap, you immediately go astray. If you move your mind even by a hair's breadth, you immediately go astray. If you follow, you immediately go astray. If you grasp, you immediately miss. If you stay, you immediately go astray. If you ponder whether it is this or that, you immediately go astray. There is only the unobstructed mind. Though colors are seen, they are experienced without obstruction. Though sounds are heard, they are experienced without obstruction. Despite feeling all sensations, they are experienced without obstruction. While thinking all thoughts, they are experienced without obstruction. In this unobstructed mind, color itself is the void, sound itself is the void, sensation itself is the void, thought itself is the void. The void is at the fingertips, before the eyes, at the tip of the tongue, where words are spoken, where sounds are heard, where fingers touch, where gazes fall. The void alone is the truth.

There is nothing to say

It is in the place of seeing, but to call it seeing is to go astray. It is in the place of hearing, but to call it hearing is to go astray. It is in the place of feeling, but to call it feeling is to go astray. It is in the place of knowing, but to call it knowing is to go astray. It is where the morning star twinkles, but to say the twinkling is mind is to go astray. It is where the fist waves, but to say the waving is mind is to go astray. It is right before the eyes, but to say it is right before the eyes is to go astray. It is bright, so bright there is no darkness, but to say it is bright is to go astray. It is here where speaking occurs, but it is not words.

55.

Because the enlightened mind is equal,

Mind has no form, so recognizing it by seeing forms is not aligning with mind. Mind has no name, so it cannot be recognized by names. Mind has no principle, so it cannot be deduced by reasoning. Mind has neither color nor sound, so it cannot be recognized by color or sound. Mind is not an object, so it cannot be grasped by the hand. Seeing, hearing, feeling, and knowing are like dreams, fleeting away moment by moment. Mind is at all times. What is seen is not mind, yet it sees; what is heard is not mind, yet it hears; what is felt is not mind, yet it feels; what is thought is not mind, yet it thinks. Appearances flow moment by moment, but what is, always just is. What is, is always equal, beyond existence or non-existence, long or short, before or after, right or wrong.

There is nothing left to do.

When you follow the outward appearance, there is much to see and much to do, thus you are busy. When you follow inward thoughts, there is much to discern and much to either accept or discard, thus you are busy. When you discern while following appearances, you must always be alert and busy moving around, thus even if the body rests, the mind has no rest. When aligned with mind that simply is, you sink deeply into a deep breath and always remain stable, with no division between appearing forms and discriminating thoughts, thus no conflict arises. What is always equal simply exists in this way. We ask when, where, what, and how. Remove when, where, what, and how, and just be. When, where, what, and how are all fleeting changes and not reality. The only reality is simply being. Just be, and you are awake like a morning star.

56.

When all doubts are fully dispelled,

Awakening, as bright as the morning star, is hindered by doubts and thoughts that spring forth like a fox. The deluded habit of ordinary people involves placing everything "over there," and thinking and measuring it. It suffices to simply exist as oneself, yet by attempting to measure and visualize oneself, one inevitably follows empty delusions. Ordinary people view the entire world through their thoughts. Thus, the world becomes a world of thought. Being a world of thought, it is an illusory world. Ordinary people, trapped in the world of thoughts, try to solve everything within this world. They even attempt to visualize enlightenment, which transcends the world of thoughts, within the world of thoughts. They cannot have faith in anything that cannot be conceived through thoughts. Although what is conceived through thoughts is illusory and cannot be trusted, they still believe in the images drawn by their thoughts. Thus, by believing the illusory to be true, they are said to be turned upside down.

True faith naturally aligns.

True faith naturally aligns not from believing in the images drawn by thoughts, but from directly experiencing and realizing reality. When you directly realize the true nature of reality, even if you attempt to doubt using thoughts, doubts do not arise, and only faith remains. Faith is not about possessing something special; rather, it manifests naturally when doubts cease to arise, leaving only faith. If you have not yet directly realized the true nature of reality, you might still try to conceptualize it through thoughts and distinguish between what is real and what is illusory, judging right and wrong and weighing this and that. When you directly realize the true nature of reality, thoughts of imagining or measuring suddenly vanish, and only the true nature of reality is fully realized. Therefore, with no thoughts of reality and no judgments of illusion, there is no grasping or rejecting, nor any weighing of this and that. In reality, not only is there no delusion, there is no reality itself. It is only bright, with no distinction between light and darkness.

57.

If nothing is left behind,

In the ultimate reality, there are no views. Thus, if you wish to truly abide in the ultimate reality, do not hold any views. The ultimate reality has no time. Thus, if you wish to truly abide in the ultimate reality, forget time. The ultimate reality has no fixed places.

Thus, if you wish to truly abide in the ultimate reality, do not discern between places. The ultimate reality has no sensations. Thus, if you wish to truly abide in the ultimate reality, do not dwell on any sensations. In the ultimate reality, nothing stands out. Thus, if you wish to truly abide in the ultimate reality, pay attention to nothing. In the ultimate reality, there is nothing that can be called the ultimate reality. Thus, if you wish to truly abide in the ultimate reality, do not cling to the ultimate reality, simply let go. The ultimate reality is not the ultimate reality but only named the ultimate reality. Ultimate reality, timeless and placeless, pervades all times and places. Every object is ultimate reality but no object defines it. It is experienced and seen anywhere and anytime, but there is nothing that can be called the ultimate reality.

There will be nothing to remember.

Memories do not exist. Memory is simply the consciousness of this very moment, the activity here and now, and the ultimate reality before your eyes. Memory is like a river flowing right before your eyes. The water keeps flowing constantly but there is only water at any time. Despite the endless flow, the water remains the same. Though memories flow, the ultimate reality remains unmoving. Thus, what flows is not flowing. It seems to flow, but always remains the same. It is like drawing in the air. Always drawing, but there are no drawings. Drawing at this very moment, but there are no drawings of this moment. Alive and vibrant at all times, yet without a thought or a word of being alive and vibrant. In every word, thought, action, sensation, and desire, there lies neither doubt nor discrimination. Simply extend your fist right now.

This right now!

The Way is not words but every word spoken is the Way. The Way is not actions, yet every action taken is the Way. The Way is not thoughts, but every moment of thought is the Way. The Way has no front or back, no left or right, no up or down. To experience the Way, one must be illuminated once in the frustrating darkness where thinking is useless as it loses its path. In the moment when thought is relinquished, the non-dual mind is suddenly revealed. Upon the revelation of the non-dual mind, it becomes evident that even thoughts are not separate from this non-dual mind.

58.

Empty, clear, and self-illuminating,

Call it mind, and it is mind; do not define it as mind, and it still is mind. Beyond defining or not defining, it remains mind. With the word "mind" present, it is mind; without

the word, it still is mind. Designate it as "this," and it is mind; declare it as not "this," and still, it is mind. Think, and it is mind; do not think, and it still is mind. Move, and it is mind; stay still, and it still is mind. Open your eyes to see, and it is mind; close your eyes to not see, and it remains mind. Listen, and it is mind; choose not to listen, and still, it is mind. The sun is mind, the moon is mind, the sky is mind, the clouds are mind, the wind is mind, fire is mind, earth is mind, water is mind. Do you wish to know mind right now? The question "Do you wish to know?" itself is mind. Do you wish to see mind right now? Turn your head around.

No need to strain the mind.

If you seek mind, there is no mind. If you think of mind, there is no mind. If you speak of mind, there is no mind. If you try to see mind, there is no mind. If you try to hear mind, there is no mind. If you try to touch mind, there is no mind. If you try to witness mind, there is no mind. If you do not search, there is no place your steps reach that is not mind. If you do not think, there is no thought that is not mind. If you do not speak, there is not a single word that is not mind. If you do not try to see, there is nothing before your eyes that is not mind. If you do not try to hear, there is no sound heard that is not mind. If you do not try to touch, there is nothing you touch that is not mind. If you do not try to witness, at every single moment, there is nothing that is not mind. Stepping this very moment is mind. Seeing this very moment is mind. Hearing this very moment is mind. Touching this very moment is mind. Speaking this very moment is mind.

59.

This cannot be fathomed by thoughts,

Thoughts draw pictures in the void, and give names to them. Like in dreams, thoughts have forms and names, yet these forms and names are empty. Thoughts unfold like dreams, with one picture or name following another, appearing and disappearing in succession. Thoughts compare one picture to another, naming one as "this picture" and the other as "that picture." Thus, without pictures to compare, there are neither names nor thoughts. Thoughts identify all boundaries by drawing these comparative pictures, yet in reality, boundaries are not fixed pictures. The boundaries that appear before us are impermanent and constantly changing, never static for even a moment. By attempting to capture these impermanent and changing boundaries in fixed pictures, as if taking a snapshot of flowing water, thoughts prove themselves to be empty.

Nor can it be measured by knowing or feeling.

The pictures and names discerned by consciousness are empty. The moment "this picture" is identified, it already becomes another picture. As soon as "this thing" is named, it is no longer "this thing." The instant we utter "this," it ceases to be "this," and the instant we utter "thing," it ceases to be "thing." Therefore, "this thing" does not contain a true "this thing." Nonetheless, we discern "this thing" and speak of "that thing," all of which are empty. "This picture" and "that picture," "this thing" and "that thing" are pictures and names in dreams. Pictures and names in dreams are all empty. It resembles watching waves that appear and simultaneously disappear moment by moment. In this empty flow of appearances, there is, in fact, unchanging reality. Look closely at the water flowing. It flows and flows, yet the flow remains unbroken. Appearance flows, yet the flow itself does not. Dreams are the same. Flow is always the flow by itself and not pictures or names that can be fathomed by thoughts.

60.

In the true and unchanging Dharma world

What is the "Way"? It is the "Way." What is "mind"? It is "mind." What is the "Dharma"? It is the "Dharma." However, if you follow the meanings, the characters, or the sounds of the names, there is no "Way," no "mind," nor "Dharma." Then, how can the "Way" be the "Way," "mind" be "mind," and the "Dharma" be the "Dharma"? All words always reveal the "Way" directly. Thus, it is said that the tens of millions of characters in the Eighty Thousand Tripitaka are just the one character for "mind" (心). Giving Dharma talks—speaking of the Dharma—is like writing on water to point to the water itself. Imagine pointing to water by inscribing "This is water" directly on its surface. No matter how extensively water is described through writing on its surface, true recognition of water eludes those who focus only on the letters. The very act of writing on water is a direct pointer to the water. Dharma talks aim for this direct recognition of water itself, beyond words written on water. Therefore, the essence of a Dharma talk is not speaking of the Dharma; the speaking itself is the Dharma.

There is no other, not even oneself.

"Other" is the Way. "Self" is the Way. "Is not" is the Way. Hence, there is only the Way, with no "other," no "self," and no "is not." What always truly exists is the "Way." Illusory appearances may appear and disappear, may continue or discontinue. The Way,

however, neither appears nor disappears, nor does it continue or discontinue. Amid the changing appearances, the Way is always right before your eyes. Amid sounds that start and stop, the Way is always right at your ears. Amid the flow of thoughts in various forms, the Way is always right here, an ever-bright light. Do you wish to see the Way? "Do you wish to see the Way?" itself is the Way. Even a moment's gap allows thoughts to seep in and contaminate. Do you wish to see the Way? Wave your hand. Lift your eyes and look ahead. Every moment of waving and each moment of looking is the Way. Always one, never two.

The world is one fundamental truth.

The fundamental truth is always where you stand. Should this truth be seen as something separate to be clung to, it is not the fundamental truth but merely a discernible boundary. Wherever you stand, whenever you stand, this very place is the fundamental truth. Therefore, it is not confined to a specific location. While not having a fixed place, the fundamental truth remains unchanging because although boundaries may shift, the ground beneath your feet is always here. Everywhere step taken is on this fundamental truth; every gaze falls upon it, making the entire universe one fundamental truth.

61.

If you wish to immediately be one with it,

It is not about immediately being one with it; you are already one with it. From the very beginning, you have always been one, without a single moment of separation. The only folly lies in thinking oneself to be separate while already being one and aimlessly wandering in search of oneness. What is already one cannot become one. Intending to become one already deviates; it is an illusion created by thought. Deviation always stems from thoughts, which invariably spawn delusions and obscure the truth. You must overcome your thoughts to see the truth, but you cannot overcome thoughts by relying on them. You must have a deep yearning to see the truth rather than empty thoughts. And for this yearning to be realized, you must not neglect the effort to learn, seek, and explore. If you persist in this effort long enough, you will, at an unexpected moment, realize deeply that you are already one.

Only speak of "Not two."

What is two and what is not two? When you follow thoughts, it is two; when you do not follow thoughts, it is not two. When you follow thoughts, everything is divided into

two in your mind: false thoughts and truth, Buddha and sentient beings, foolishness and enlightenment, you and I , subject and object, eyes and colors, mind and consciousness, thoughts and words, good and bad, right and wrong. These dualities are all created by thought. Before thought projects its illusions, the act of seeing, hearing, feeling, knowing right here and now is already clear and undivided. When not deceived by thought, there is always non-duality. When the act of moving hands and feet is one and seamless without even a moment's gap, there is no duality. There should be no thought of one, nor of non-duality, to truly be non-dual. When thought is no longer relied upon, there is non-duality in every situation.

62.

Not two, for all is equal,

Look at the water and the waves. Are they two or one? You only see the waves, but not the water. Thinking leads one to seek water beyond the waves. Yet, upon realizing, there is only water, no waves. What appears are the waves, but what truly exists is water. Avoid being deceived by appearances, but realize the truth. Do not dwell on appearances, but go with the flow and see that you are one with the truth. Let your thoughts crumble completely and vanish into the sole truth of this moment. There is no specific method to achieve this, just a deep yearning for it to come into being. With sincere faith and a desire free of selfishness, it will suddenly happen when the time is right. Once it does, it will be seen as always having been so; nothing new is attained. What is now has always been, and always will, so only see what truly is, without chasing after appearances.

Nothing stands apart.

Look at the morning star. In its twinkle, unchanging truth resides. Look at the sky. In its deep blue, eternal truth lies. Look at the ocean. In its undulating waves, truth of this moment is found. Look at the trees. Among leaves swaying in the wind, countless Buddhas are revealed. Look at the yellow chrysanthemums in full bloom. The buzzing bees around them teach the boundless Dharma. Is three times three nine? Three times three is precisely yourself. Was yesterday the 19th, today the 20th, and tomorrow the 21st? Yesterday was the 20th, today is the 21st, and tomorrow is the 19th. The cypress in the courtyard is the three pounds of flax; the three pounds of flax is Mt. Sumeru; Mt. Sumeru is a dry shit stick; a dry shit stick is a finger; a finger is Buddha-nature; Buddha-nature is pressing down; pressing down is oneself. Everywhere you look is enlightenment; everywhere you touch is Buddha; everywhere your thoughts wander is the ultimate

reality—there is no separation before your eyes.

63.

The wise of the world

Wisdom is prajna, bodhi, enlightenment, and the original face. Wisdom is not knowledge but transcends dualistic thinking. Wisdom is devoid of standards, frames, reason, or boundaries. Wisdom, like a roaring fire, cannot be approached through knowledge, opinions, or concepts. Wisdom is not reasoned and judged by thought but is directly accessed and recognized without error. Wisdom penetrates before thought arises, leaving no room for its interference. Always immediate and vivid, wisdom is beyond the flow of time as past, present, and future. Always standing firm and unmoving, wisdom is still and free from anxiety. Wisdom remains unchanging amidst immeasurably multitudinal conditions manifesting. Wisdom has neither illusion nor reality, nor anything that can be called this or that. Wisdom has nothing to grasp or release, yet it is unchangingly clear and evident.

All enter this truth.

In truth, there is nothing, yet nothing is lacking. Though it has no appearance, yet it is the most evident. Truth holds nothing, yet it is completely fulfilling without further desires. In truth, there is no designated place as "truth." Truth appears according to all conditions but does not change with them. Truth is always vividly alive at your fingertips, within your sight, and where thoughts arise. While vividly alive, it is utterly still and unmoving. Truth is a place of rest. Truth is free from the disturbances of experiences, devoid of noise or agitation. Truth stands as if upon the infinite expanse of the void. In truth, there is absolutely nothing that thoughts can grasp or delineate. In truth, there is only direct experience; nothing can be depicted by thought. Upon realizing this truth, this reality, one is always fulfilled and content. Truth is here in this very utterance of "Truth!"—without sound or form.

True Dharma talk

Speaking the Dharma is like writing on water. Responding to the request, "Please point to the water," one writes "This is water" on the surface of the water. This act epitomizes speaking the Dharma. If one follows the shape or meaning of the letters, they might imagine the form of water within illusory thoughts. However, in truth, each letter in "This is water" stirs the water itself, directly revealing it. The mistake is in being deceived

by the shape and meaning: seeing the water yet not truly seeing it, focusing only on the letters. This is also true for speaking the Dharma. Every word reveals the Dharma, speaking "This is the Dharma." Yet, if one discriminates based on the form and meaning of the words, they may see the words but will never truly see the Dharma. One must realize that the tens of millions of characters in the Eighty Thousand Tripitaka are, in essence, this single character. Then, one will realize the truth that the sky, the mountains, the seas, the trees, and every speck of dust are all speaking the Dharma.

64.

Because this truth is neither fast nor slow

The concept of fast and slow arises from comparison and discernment. A train arriving at 3 o'clock is neither early nor late. Yet, by setting a standard of a 2:50 arrival, it is judged late; by a 3:10 standard, it is early. The train exists only in the moment of running and the moment of arriving, so it cannot be inherently early or late. It always is this moment; there is no early or late time. Perceptions of being early or late exist only in the discernment of reflecting on the past or anticipating the future. Past and future are divided and created by thought, making them illusory. Truth is not divided into past, present, and future; it is just this moment. This moment is not a fixed point in time, but is always directly experienced as this moment. Only this moment is true reality; past and future are illusory thoughts. Reality is always just this moment.

One moment is the same as eternity.

When you walk one step, you are taking a single step. When you walk two steps, you are taking a single step. When you walk ten steps, you are taking a single step. When you walk a hundred steps, you are taking a single step. When you walk a thousand steps, you are taking a single step. When you walk ten thousand steps, you are taking a single step. Just taking a single step is divided into one, two, ten, a hundred, a thousand, or ten thousand. Therefore, it is always this moment, right before our eyes, just as it is. Distinguishing between this moment and that, or what is before from what is behind, is delusional discrimination. Therefore, "now" is not now, but its name is "now"; "this moment" is not this moment, but its name is "this moment"; and "before the eyes" is not before the eyes, but its name is "before the eyes." "Now," "this moment," and "before the eyes" are names but when you are not deceived by these names, the moment you speak is the eternal now, the eternal this moment, and the eternal before the eyes.

65.

Neither existence nor non-existence,

Existence and non-existence are merely words. Words are discerned by their meanings. Without discerning by meanings, all words are the same, with no distinctions. There is no distinction between existence and non-existence; between Buddha and sentient beings; between defilement and enlightenment; between wisdom and foolishness; between Buddha and a dry shit stick; between the cypress in the courtyard and three pounds of hemp; between delusion and reality; between mind and a clock; between the original face and toes; between toes and fingers; between past, present, and future; between this and that; between here and there; between an eye and an ear; no distinction between an ear and a nose; between a nose and consciousness; between light and darkness; between movement and stillness; between silence and noise; between awakening and delusion; between distinction and non-distinction.

The whole universe is right before your eyes.

Moving fingers is before the eyes; wiggling toes is before the eyes; lifting a teacup and drinking tea is before the eyes; the blue sky is before the eyes; the twinkling stars are before the eyes; the buzzing sound of the wind is before the eyes; snowflakes fluttering down are before the eyes; three times three being nine is before the eyes; atomic nuclei are before the eyes; protons are before the eyes, electrons are before the eyes; cells are before the eyes; DNA is before the eyes; the ocean depths ten thousand meters down are before the eyes; phenomena are before the eyes; essence is before the eyes; limbs are before the eyes; the stomach and liver are before the eyes; the moon is before the eyes; the sun is before the eyes; the Galaxy is before the eyes; the edge of the universe is before the eyes; the age of dinosaurs is before the eyes; a hundred years into the future is before the eyes; a thousand years past is before the eyes; your chest is before the eyes; your back is before the eyes; your face is before the eyes; your rear end is before the eyes; before the eyes is before the eyes; behind the eyes is before the eyes; remaining before the eyes is before the eyes; even departing before the eyes is before the eyes, so there is no escaping from before the eyes.

66.

The infinitely small equals the infinitely great,

The difference between "small" and "great" lies only in the form of the words; both

small and great are before the eyes. Wiggle your fingers and swing your arms—what difference is there? Gaze upon the tip of a hair and the vast sky—what difference is there? Count one and then ten thousand—what difference is there? Walk a single step or ten—what difference is there? Count one second and then 3,600 seconds (an hour)—what difference is there? If there is a difference, it is because we have discriminated according to form. Without discrimination based on form, there are no differences. Differences arise solely from discrimination. Without it, there is neither “I” nor “you,” neither heaven nor earth, neither Buddhas nor sentient beings, neither cycles of rebirth nor liberation, neither ignorance nor enlightenment, neither non-existence nor existence, neither discriminating nor not discriminating. Although the absence of all distinctions is equated with uniform sameness, there is no distinction even between sameness and difference.

Relative boundaries are all forgotten and severed.

If one does not follow relative distinctions, there are no relative boundaries. A relative boundary is not actually a relative boundary; it is merely named so. Whether it is called a relative boundary or not, when one does not discriminate based on the meaning of the word, it is always just this one thing. Just as a single face can make a hundred expressions, a single mouth can utter ten thousand words, a single body of water can stir countless waves, and a single mirror can reflect all forms, so too is everything in the universe this one thing, and this one thing is everything in the universe. This one thing that always moves and functions is everything in the world, and everything in the world is this one thing. What is this thing? That which sees, hears, speaks, and knows right now is this thing. Only if you are not deceived by the thought or word of “thing,” it is, at this very moment, just this one thing.

The only truth

The only truth must be unmistakably clear. We are familiar with countless things, each separately divided. We are too accustomed to measuring and discriminating, and thus, truth is entangled in measurement and discrimination, as are enlightenment and Buddha. Seon practice is the struggle to reach the only truth that cannot be measured or discerned, no matter how much we try. This one truth is always only one truth, and there is no predetermined thing that can be distinguished. Thus, nothing can be done about this truth. The only path is to free oneself from the delusions of one’s discrimination. The way out of delusion is to cling to the thirst for liberation without relying on discrimination.

67.

The infinitely small equals the infinitely great,

When distinguishing between yellow and blue, yellow is yellow and blue is blue, hence they are not the same. When distinguishing between knowing and not knowing, knowing is knowing and not knowing is not knowing, and they are different. In the realm of discrimination, everything becomes a matter of distinction; every single thing is defined by discrimination, leaving nothing undistinguished. By discriminating based on appearance or thought, the great is the great and the small is the small; the great is not the small, and the small is not the great. However, without following discrimination, the great is not the great, and the small is not the small. Not being the great does not imply it is the small, and not being the small does not imply it is the great. Having relinquished both the small and the great, where is either the small or the great? If you do not discriminate the small as small merely because it is called such, or the great as great because it is called as such, then the small is not the small, and the great is not the great. Therefore, the great is itself the small, and the small is itself the great.

No borders can be discerned.

If borders exist, then inside and outside exist; if inside and outside exist, then this and that exist; if this and that exist, then small and great exist; if small and great exist, then likes and dislikes exist; if likes and dislikes exist, then right and wrong exist; if right and wrong exist, then you and I exist; if you and I exist, then life and death exist; if life and death exist, then sentient beings and Buddhas exist; and if sentient beings and Buddhas exist, this is the inverted ignorance of mistaking illusory dreams for truth. Without borders, there is neither inside nor outside, neither this nor that, neither small nor great, neither likes nor dislikes, neither right nor wrong, neither you nor I, neither life nor death, neither sentient beings nor Buddhas, neither dreams nor truth; hence, neither ignorance nor wisdom, and all conditions are equal without any discrimination.

68.

Being is non-being,

Recognizing "being is being and non-being is non-being" is discernment. Recognizing "being is non-being and non-being is being" is discernment. Recognizing "being is not being and non-being is not non-being" is discernment. Recognizing "being is also non-being and non-being is also being" is discernment. Holding both being and non-

being in each hand, dividing and joining them, adjusting this way and that—this is all discernment. After letting go of both being and non-being, hold and use both being and non-being as you wish. Just as a knife is called both a blade and a back, but is always used as a single knife, there is no difference between being and non-being. When the blade of a knife is needed, use the blade; when the back is needed, use the back. Similarly, when being is needed, discern being; when non-being is needed, discern non-being. However, even when discerning being, there is no difference, and even when discerning non-being, there is no difference. Since there is no difference at all, whether you say it is or it is not, do as you please.

Non-being is being.

Mind is an invisible hand, a transparent worker. The invisible hand is confirmed by its movement among objects, and the transparent worker is revealed through its work. Movement is the hand, and work is the worker. Seeing is movement, hearing is work, speaking is movement, and thinking is work. However, when moving, do not keep the thought of movement separate, and when working, do not follow the thought of working. If you keep the thought of moving, there will be another movement that differs from the true movement. If you follow the thought of working, even while truly working, you will be deceived by yet another illusion of work. If you do not follow thoughts and are not deceived by discrimination, every thought is immediately movement, and every discrimination is the very act of working, so there is no difference at all. Since there is no difference at all, right here and now, this is always just this.

69.

If it is not like this,

Here and now, in this immediate spontaneous functioning, there is no time and no place. This functioning before your eyes is the past, this functioning before your eyes is the present, and this functioning before your eyes is the future. The age of dinosaurs appearing is this moment, and talking about tomorrow is this moment. Here is this moment, and there, this moment. The sky being blue is this moment, the white clouds drifting are this moment, the chilly wind blowing is this moment, the stream trickling by is this moment. This moment is this moment, and if this moment is this moment, then there is neither this moment nor not this moment. Each word spoken is equally one, each thought arising is equally one, and seeing, hearing, feeling, and acting are equally one. The sky, the earth, the river, the sea, the sun, the moon, the stars, the trees, and the

grass are all equally one. What is before your eyes is one, what is behind your back is one, what is beneath your feet is one, and what is above your head is one.

There's no need to hold onto it.

If this is clear, then there is no need to hold onto it. Holding onto it is this, and not holding onto it is still this; there can be no difference. If this is not clear, then there is no need to hold onto it either. Holding onto it is not this, and not holding onto it is also not this; there can be no difference. Therefore, there is no need to consider whether to hold onto it or not. Simply ensure that this is always clear. How can this be clear? Do not rely on discrimination; instead, only thirst for this. Without relying on discrimination, there is nothing you can do consciously. Study is not about consciously doing something. It is solely about thirsting for that which cannot be known or grasped by thought. If you do not let go of the thirst for finding light in the darkness of the unknown, when the time comes, in a sudden moment, you will realize the one and only prajna. Although it is a completely new experience, once you realize it, you will know that everything up to now has never been apart from prajna.

Nectar is given to the thirsty

Those who truly thirst for study Seon undoubtedly possess faith. At the mere mention of study, their hearts flutter with excitement, and they long to meet, to listen, and are willing to travel a thousand miles to find it. Those who truly thirst for study inevitably seek it with all their senses alert. Just as a hungry tiger sees only its prey, the eyes of one who thirsts for truth are open solely to the truth. At this time, one must not indulge in delusions. If one remains constantly thirsty for the truth, yet is unable to grasp it with thought, leaving only the thirst, then one has come close to the path of study. Now, if one is steadfast in this thirst, with no discrimination arising between this and that, right and wrong, sentient beings and Buddhas, the day of rest is not far away.

70.

One is all.

When you see colors, there are many; when you see clarity, there is one. When you see waves, there are many; when you see water, there is one. When you see reflections, there are many; when you see the mirror, there is one. When you name things, there are many; when you do not name things, there is one. When you discern, there are

many; when you do not discern, there is one. When you focus on the body, there are many; when you do not focus on the body, there is one. When you focus on sensations, there are many; when you do not focus on sensations, there is one. When you focus on thoughts, there are many; when you do not focus on thoughts, there is one. When you focus on desires, there are many; when you do not focus on desires, there is one. When you focus on emotions, there are many; when you do not focus on emotions, there is one. When you focus on moods, there are many; when you do not focus on moods, there is one. When you discern between this and that, there are many; when you do not discern between this and that, there is one. When you judge, there are many; when you cease judging, there is one. When you dwell, there are many; when you do not dwell, there is one. When you dream, there are many; when you are awake, there is one.

All is one.

Do not distinguish between one and many, then all is one. Do not follow the meaning of words, then all words are one. Do not count your steps, then a thousand steps are one step. Do not measure time as past, present, or future, then it is always only this moment. Do not differentiate between Buddhas and sentient beings, then all is the original face. Stay before your eyes at this moment, then the entire universe will be before your eyes. Do not rely on thoughts, be earnest and more earnest, then one will suddenly be realized. Only by experiencing the realization of this one will all discriminating thoughts suddenly come to rest, and the one void be revealed. When the one void is clearly revealed, it is realized that all distinct forms are equally one. It is just as after recognizing water, all waves are only one water, and after recognizing light, all different colors are only one light.

71.

If only it can be like this,

If the reality before your eyes is one like this, then the sky is like this, the clouds are like this, the moon is like this, the stars are like this, the mountains are like this, the trees are like this, the rivers are like this, the sea is like this, the Buddha is like this, sentient beings are like this, enlightenment is like this, foolishness is like this, bodhi is like this, afflictions are like this, good is like this, bad is like this, right is like this, wrong is like this, truth is like this, falsehood is like this, words are like this, silence is like this, quietness is like this, noise is like this, stillness is like this, movement is like this, being like this is like this, and not being like this is like this. It has no color, no shape, no smell, no feeling,

no stimulus, no discrimination, yet it is vivid, true, inescapable, comfortable, fully awake, and completely satisfying.

Why worry about not completing?

Once you liberate yourself from empty discriminations and fully realize this one mind, there is nothing left to seek, as this one mind neither arises nor ceases. This one mind cannot be discerned, identified, or encountered through feelings, emotions, thoughts, appearances, or sensations. Therefore, do not rely on feelings, emotions, thoughts, appearances, or the body. Instead, as you grapple with the frustration of not knowing and feeling trapped without an escape, yearn for the path of resolution to reveal itself. Seek out and heed the teachings of an enlightened teacher. Dedicate yourself to this path for a long time. When you reach a point of desperation, feeling as if you are about to lose your breath, unexpectedly, a light will appear before your eyes, and the path will reveal itself. All previous feelings of desperation, frustration, and suffocation then vanish like morning mist. The surroundings open up brightly, free from any obstructions, removing all anxiety. A deep sense of peace emerges as if you have returned home after a long wandering. You have entered the path.

72.

True mind is not two.

The true mind has nothing that can be called mind. Though there is nothing that can be called mind, it is bright without darkness, moves without obstruction, and is undeniably clear right here and now. The true mind is never tainted by discriminating delusions, so there is no such thing as this or that. When true mind becomes clear, all discriminating delusions are true mind as they are, and there is no separate true mind. This moment is true mind, and there is no separate true time. What is before your eyes is true mind, and there is no separate true place. What you see, hear, feel, and know now is true mind, and there is no place to seek the true mind elsewhere. What you do now, whether going, coming, speaking, or being silent, is true mind, and true mind cannot be found elsewhere. This very moment is true mind, and only true mind. If there is anything else, it is merely discrimination and delusion.

Not two is true mind.

Do not seek true mind amidst the delusion of discrimination. Do not seek true mind in objects. Do not seek true mind in names. Do not seek true mind in feelings. Do not seek

true mind in meanings. Do not seek true mind in thoughts. Do not seek true mind in emotions. Do not seek true mind in desires. Do not seek true mind in reason. Do not seek true mind where it is not separately sought. Do not separate true mind from false mind. True mind is already such before the phrase “true mind” is formed, and already so before the meaning of true mind is defined. True mind is irrespective of whether words are formed or not, whether meanings are defined or not, whether it is known or unknown; it is true mind without any choice.

73.

The path of words is severed,

Words are freely used, yet they are no longer words but the original face. Thoughts are freely formed, yet they are no longer thoughts but the original face. Freely seeing, hearing, and feeling, yet it is no longer colors, sounds, or sensations but the original face. Freely acting, yet it is no longer the body but the original face. While speaking, the path of words is severed; while thinking, the path of thoughts is severed; while acting, the path of actions is severed. Without the delusion of discrimination, there is no original face; without the original face, there is no delusion of discrimination. Like being submerged in water, there is no difference between what is seen by the eyes, what is grasped by the hand, what is trodden upon by the foot, and what is conceived in the mind. When you turn towards difference, everything is different; when you do not turn towards difference, nothing is different. On the path of thoughts, thoughts are severed; on the path of words, words are severed—thus, delusion is reality, and reality is delusion.

No past, no present, no future.

When you follow discrimination, there are past, present, and future; when you do not follow discrimination, there is no past, present, or future. When you follow discrimination, there are causes and effects; when you do not follow discrimination, there are neither causes nor effects. When you follow discrimination, there is this and there is that; when you do not follow discrimination, there is neither this nor that. When you follow discrimination, there is you and there is me; when you do not follow discrimination, there is neither you nor me. Because discrimination is not followed, there is no conflict; because discrimination is not followed, there is no agitation; because discrimination is not followed, there is no hardship; because discrimination is not followed, there is no greed; because discrimination is not followed, there is no sense of lack; because discrimination is not followed, there is no envy; because discrimination is not followed, there is no desire;

because discrimination is not followed, there is nothing to do. Even while doing everything that needs to be done, there is nothing to do.

Faith in Mind (Translation by Kim TaeWan)

Xinxinming (信心銘), often translated as *Faith in Mind*, is a poetic expression of Seon (Zen) realization, traditionally attributed to the Third Patriarch of Chan, Sengcan (僧璨).

These verses illuminate the path of non-duality, urging practitioners to let go of conceptual thinking and realize the natural, undivided mind.

**1. The Great Way is not difficult,
Just avoid picking and choosing.**

**2. Only when there are no likes or dislikes,
Will it be bright, clear, and unobstructed.**

**3. Even a hair's breadth of difference
Widens the gap as vast as heaven and earth.**

**4. If you wish to see the Great Way,
Do not follow nor go against it.**

**5. Conflict between resisting and following,
This is the mind's disease.**

**6. Unaware of the mysterious reality,
Futilely practicing stillness.**

**7. Perfect as vast space,
There is neither lack nor excess.**

**8. Because of grasping and rejecting,
There is no suchness.**

**9. Do not chase after objects,
Nor dwell in emptiness.**

**10. When the mind is one in suchness,
Everything vanishes and ends on its own.**

**11. When you cease movement to return to stillness,
Stillness begins to move even more.**

**12. Only remaining in duality,
How can one know non-duality?**

**13. Failing to fit non-duality,
Merit is lost on both sides.**

**14. Rejecting what is only deepens entanglement in it,
Chasing emptiness, one turns away from it.**

**15. With much talk or many thoughts,
Alignment with truth only diminishes.**

**16. When words and thoughts cease,
There is no place that cannot be reached.**

**17. Returning to the basis, one gains enlightenment.
Following thoughts, one loses basis.**

**18. Get out of your thoughts even for a moment,
And you will realize emptiness before you.**

**19. Following your thoughts in front of emptiness,
Is only due to deluded views.**

**20. No need to seek the truth,
Simply rest from deluded views.**

**21. Do not dwell in dualistic views.
Nor chase after them.**

**22. In the judging of right and wrong,
The mind becomes clouded and lost.**

**23. Dualistic thinking originates from non-duality,
Yet do not cling even to non-duality.**

**24. When one mind does not arise,
All things are without fault.**

**25. Without fault, there is no dharma,
Without arising, there is no mind.**

**26. The subject vanishes with the object.
The object too, dissolves with the subject.**

**27. The object exists because of the subject,
The subject rises because of the object.**

**28. Do you wish to understand both sides?
Inherently, they are one emptiness.**

**29. One emptiness corresponds to both sides,
Everything is included in this principle.**

**30. If neither fine nor coarse are seen,
How can there be bias?**

**31. The Great Way is vast,
Neither easy nor difficult.**

**32. Doubting with narrow views,
The more they hurry, the slower they become.**

**33. Clinging, one loses the right way,
Surely straying onto the wrong path.**

**34. Let go, and things are as they are,
In the Way, there's no coming, no staying**

**35. Entrusting to nature, aligning with the Way,
Wandering carefree, unburdened by troubles.**

**36. Entangled in thoughts, you derail from truth,
Sunk in darkness, it leads to no good.**

**37. Unless you seek a troubled mind,
Why reject or cling to anything?**

**38. To ride the only true vehicle,
Do not dislike the world of objects.**

**39. Not disliking the world of objects,
Aligns with true enlightenment.**

**40. The wise do nothing deliberately,
The fools bind themselves.**

**41. Mind has no other mind,
Yet one foolishly desires and gets attached.**

**42. Seeking mind with mind,
Isn't this the greatest of all mistakes?**

**43. In ignorance, stillness and noisiness arise,
Enlightenment brings no likes or dislikes.**

**44. All dualities arise,
Merely from the picking and choosing.**

**45. Dreams, illusions, and phantoms,
Why struggle to grasp them?**

**46. Gain and loss, right and wrong
Let go of them all at once.**

**47. If the eye never sleeps,
All dreams will naturally vanish.**

**48. If the mind makes no discriminations,
All things are equal.**

**49. The equality is profoundly mysterious,
In its entirety, forgetting all conditions.**

**50. When all things are seen equally,
All return to their original nature.**

**51. If you eliminate that reason,
Comparisons cease.**

**52. From stopping comes movement, inseparable from stopping,
From movement comes stopping, inseparable from movement.**

**53. If duality cannot be accepted,
How can non-duality be accepted?**

**54. Until the ultimate end,
Do not keep any rules.**

**55. Because the enlightened mind is equal,
There is nothing left to do.**

**56. When all doubts are fully dispelled,
True faith naturally aligns.**

**57. If nothing is left behind,
There will be nothing to remember.**

**58. Empty, clear, and self-illuminating,
No need to strain the mind.**

**59. This cannot be fathomed by thoughts,
Nor can it be measured by knowing or feeling.**

**60. In the true and unchanging Dharma world
There is no other, not even oneself.**

**61. If you wish to immediately be one with it,
Only speak of "not two."**

**62. Not two, for all is equal,
Nothing stands apart.**

**63. The wise of the world
All enter this truth.**

**64. Because this truth is neither fast nor slow,
One moment is the same as eternity.**

**65. Neither existence nor non-existence,
The whole universe is right before your eyes.**

**66. The infinitely small equals the infinitely great,
Relative boundaries are all forgotten and severed.**

**67. The infinitely great equals the infinitely small,
No borders can be discerned.**

**68. Being is non-being,
Non-being is being.**

**69. If it is not like this,
There's no need to hold onto it.**

**70. One is all.
All is one.**

**71. If only it can be like this.
Why worry about not completing?**

**72. True mind is not two.
Not two is true mind.**

**73. The path of words is severed,
No past, no present, no future.**

The Third Patriarch Sengcan

The records related to the Third Patriarch Sengcan in the *Records of the Transmission of the Lamp* are as follows:

Receiving the Dharma from the Second Patriarch, Huike

In the second year of the Tianping era of the Northern Qi dynasty, a layman over the age of 40 came to the Second Patriarch, Huike. Without giving his name, he bowed and asked, "My body is afflicted by a stroke. Please absolve me of my sin." Huike replied, "Bring me your sin, and I will absolve you." The layman was silent for a moment and then said, "I cannot find it." Huike said, "I have absolved you of your sin. You should abide in Buddha, Dharma, and Sangha." The layman responded, "I know the Sangha now that I have met you, but what are the Buddha and Dharma?" Huike replied, "This mind is the Buddha, and this mind is the Dharma. The Dharma and the Buddha are not two. The Sangha is the same." The layman realized, "Today, I have understood that the nature of sin is neither within, outside, nor in between. Just as mind is, so too are the Buddha and Dharma not two." Huike, considering him a worthy vessel, then shaved his head and said, "You are my treasure. I shall give you the name Sengcan."

On the 18th of the third month that year, Sengcan received full ordination at Guangfu Temple, and recovered gradually from his illness. Two years after Sengcan began serving Huike, Huike said, "Bodhidharma came from distant India and transmitted to me the *Treasury of the True Dharma Eye* and, as a token of faith, his robe. Now I am passing them to you. Guard them diligently to ensure the Teaching continued and unbroken. Listen to my verse:

Originally, there is ground for the seed
Because of the ground, flowers grow.
If there were no seeds,
No flowers would ever bloom.

Transmitting the Dharma to the Fourth Patriarch Daoxin

Little is known about the origins of the Third Patriarch Sengcan. Initially a layman, he sought out the Second Patriarch and subsequently renounced worldly life to receive the Dharma. He lived in seclusion on Mt. Huangong in Shuzhou. During the persecution of Buddhism by Emperor Wu of the Northern Zhou, Sengcan relocated to Mt. Sikong in Taihu County, remaining incognito while moving among various places for over a decade. In the 12th year of the Kaihuang era of the Sui dynasty, a 14-year-old novice named Daoxin came to Sengcan and said, "I ask for the Master's compassion. Please teach me the

Dharma gate to liberation.” Sengcan asked, “Who binds you?” Daoxin replied, “No one binds me.” Sengcan then asked, “Then why seek liberation?” At this, Daoxin had a great awakening. After diligently serving Sengcan for nine years, Daoxin received full ordination in Jizhou and continued his devoted service. Sengcan tested him several times with profound teachings, and upon recognizing that the conditions for Daoxin had matured, he transmitted the Dharma and bestowed the robe of faith to him, reciting the verse:

Though the seeds rely on the ground,
From the ground, the seeds and flowers grow.
If no one sow the seeds,
Neither flowers nor ground will exist.

Sengcan added, “Long ago, after Master Huike transmitted the Dharma to me, he went to Ye City to spread the teachings and passed away thirty years later. Now that I have found you, why should I remain here?”

Sengcan then moved to Mt. Luofu, where he wandered for two years before returning to his original place. For more than a month, numerous followers gathered and made generous offerings to him. Sengcan expounded the essentials of the mind in detail for the fourfold assembly. After finishing his teaching, he joined his palms together in reverence and stood under a great tree at the Dharma assembly, where he passed away standing. This occurred on the 15th day of the tenth month in the second year of the Daye era during Emperor Yang of the Sui Dynasty. Emperor Xuanzong of the Tang dynasty posthumously honored him with the title Chan Master Jianzhi, and his stupa was named “Enlightened Stillness” (Jueji).

About the Author

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Master Kim TaeWan, Director of the Musim Seon Center of Korean Buddhism in Busan and Seoul, holds a Ph.D. in Buddhist Philosophy from Pusan National University. During his graduate studies in Seon Buddhism, he met Master Park HongYoung and began attending his Dharma talks. One summer day, Master Park exclaimed, "This is Seon!" and tapped the floor with his finger. In that moment, Master Kim experienced an awakening. Since 2002, Master Kim TaeWan has been guiding practitioners at the Musim Seon Center, sharing Buddhadharma with people from all walks of life. He continues to lead Dharma gatherings across Korea, including in Seoul, Busan, and Daegu, and holds intensive Dharma meetings (*jeongjin beophoe*, 정진법회) four times a year.

Selected Writings and Translations

Writings

The Practice and Thought of Patriarchal Seon (조사선의 실천과 사상)
The Seon of the Founder of Ganhwa Seon (간화선 창시자의 선) (Vol. 1 & 2)
Dhara Talks on the Diamond Sutra by Kim TaeWan (禪으로 읽는 금강경)
Dharma Talks on the Heart Sutra by Kim TaeWan (禪으로 읽는 반야심경)
Dharma Talks on Song of Mahāmudrā by Kim TaeWan (禪으로 읽는 마하무드라의 노래)
Dharma Talks on Song of Realization by Kim TaeWan (禪으로 읽는 증도가)
Dharma Talks on Saraha's Song by Kim TaeWan (禪으로 읽는 사라하의 노래)
Dharma Talks on Bodhidharma by Kim TaeWan (禪으로 읽는 달마)
Studying the Mind? Ask Anything! (마음공부? 무엇이든 물어보세요) (Vol. 1-3)

Translations

All texts translated from Classical Chinese into Korean.
100 Shouts of Linji (임제 100 할)
The Sayings of Mazu (마조어록)
The Sayings of Bodhidharma (달마어록)
The Platform Sutra of the Sixth Patriarch (육조단경)
The Sayings of Huangbo (황벽어록)
The Record of Linji (임제어록)
The Gateless Gate (Mumonkan) (무문관)
The Sayings of Baizhang (백장어록)
Dahui's Letters (Dahui Shujang) (대혜서장)
Dahui's Dharma Teachings (대혜법어)
Dahui's Supplementary Teachings (대혜보설)
Great Vehicle Zen (Mahāyāna Chan) (대승찬)
The Sayings of Great Seon Master Dahui Pujue (대혜보각선사어록) (Vol. 1-6)
Faith in Mind (신심명)
The Vimalakīrti Sūtra (유마경)
The Vajra Prajñā Sūtra & The Mañjuśrī Prajñā Sūtra (금강반야경 문수반야경)

About the Musim Seon Center

Founded in 2002 in Busan and now based in both Seoul and Busan, the Musim Seon Center of Korean Buddhism offers weekly Dharma gatherings in Seoul, Busan, and Daegu, as well as seasonal intensive meetings. The Center is dedicated to awakening through directly pointing to the mind, beyond words and forms.

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